

THE
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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Sermons.* By THOMAS ARNOLD, D.D. *Head Master of Rugby School, and late Fellow of Oriel College, Oxford.* London: Printed for C. J. G. and F. Rivington, St. Paul's Church-Yard, and Waterloo-Place, Pall-Mall. 1829. Price 10s. 6d.

WE have been anticipating the appearance of this volume with no ordinary expectations. The author's general reputation as a classical scholar,—his grave and responsible post as the Head Master of such an establishment as Rugby School,—the unction which embalms the name of a Fellow of such a College as Oriel,—and the learning which we uninitiated scribes are wont to attach to a Doctor in Divinity,—have contributed to this result. When such a man as Dr. Arnold condescends to write a volume of sermons, we naturally look for much depth of learning, or attic purity of style, or eloquent and persuasive appeals to the heart. He, who hath consumed his midnight oil in exploring the golden mines of Grecian and of Roman literature;—he, to whose eyes the pages of Demosthenes, and the flowing periods of Cicero, are familiar;—who has disciplined his mind by studying the wisdom of Aristotle, or refined his taste by drinking copiously of Castalian streams, or qualified himself to preach the mysteries of godliness by diligent researches in the wide field of theological learning;—may well be expected to enlighten his readers with no vulgar matter, to enchant them with the felicity of his diction, and to carry conviction to their hearts with triumphant energy.

With regard to the work upon our table, we confess that our expectations have not been realized. Dr. Arnold has penned a very homely volume of thirty sermons, which, in point of manner, are devoid of pretension,—in point of matter are simply practical, and the object of which is said, by their author in the Preface, to be “to bring the great principles of the Gospel home to the hearts and practice” of his own countrymen in his own time, and “particularly to those of his own station in society.”

It appears to me, (writes Dr. Arnold,) that a sermon addressed to Englishmen in the nineteenth century should be very different from one addressed to Englishmen in the sixteenth, or even in the eighteenth; and still more unlike one addressed to Greeks or Asiatics in the third or in the first. It should differ according to the great difference of character and habits in the hearers of different ages and different countries: and if this seems no better than a truism, yet the truth which is almost self-evident in theory, has been by no means generally attended to in practice. On the contrary, one sort of phraseology has commonly been handed down in religious compositions from generation to generation; and their language, instead of assimilating itself as closely as possible to that in common use, has studiously preserved a character of its own.

Under this impression, the Head Master of Rugby School has

Tried to write in such a style, as might be used in real life, in serious conversation; with our friends, or with those who asked our advice; in the language, in short, of common life, and applied to cases of common life; but ennobled and strengthened by those principles and feelings which are to be found only in the Gospel.—Preface, p. vi.

We quarrel not with our author for the unadorned simplicity of his discourses, and we can well spare "the enticing words" of human wisdom in the ministers of Him, with whom the acquirements of the mere scholar are but foolishness, and who has taught us that the "good ministers of Jesus Christ must be nourished up in the words of *faith* and of *good doctrine*;" (1 Tim. iv. 6), for that their Master, "who destroys the wisdom of the wise, and will bring to nothing the understanding of the prudent,"—hath commissioned them "to preach the Gospel, *not with wisdom of words*, lest the cross of Christ should be made of none effect." (1 Cor. i. 17.) That the Head Master of Rugby School hath not spoken to us "with excellency of speech," we make it, therefore, no matter of impeachment. Yea, we are free to confess that there is something unusually gratifying in the spectacle of a minister, who thus seems to forget his learning, and thus lays aside the proud habiliments of classical scholarship, that he may preach the good tidings of salvation in the simplicity of Christian truth, and make himself intelligible to *all* his hearers rather than admired by some two or three of his flock, whose literary acquirements may be equal or superior to his own. An ostentatious display of studied eloquence, a boasting carriage of lettered proficiency, and a proud array of artificial rhetoric, may afford matter of wonder to the peasant, or be a subject of criticism to the pedant, whilst he, who thirsts for the water of life, shall drink in vain of such cisterns; or though his taste be gratified, his heart will be unimproved.

We are content, therefore, to have "the language of common life:" and though we deny the truth of our author's assertion that "one sort of phraseology has been commonly handed down in religious compositions from generation to generation," (for, in the whole circuit of literature, we think there is more variety in the multifarious styles

of sermon-writers than in any other authors; of which, did our limits permit, we could easily demonstrate the truth;) yet again, we state that in the discourses of a Christian minister we can excuse the manner when the *object* and the *matter* are orthodox and laudable. And *this* is the point, to which in our Review of the sermons on our table, we would particularly summon the attention of our readers.

Dr. Arnold professes to write "*to Englishmen in the nineteenth century.*" Having failed to remark any thing peculiarly adapted to, or singularly characteristic of the present times in the *phraseology* of the Head Master of Rugby School, we have the more anxiously examined his *opinions*; and *here*, indeed, we have discovered what, we doubt not, will suit the palate of the *liberalists* of the day, however the articles of their creed may disgust the sober-minded and old-fashioned members of the Established Church! It may accord with the republican frenzy, and the equality-loving mania of the age, to deny the existence of a *visible* Church,—to sneer at all "unity of form and outward ceremonies;" to speak of "the kingdom of God within us" as superseding the utility of ecclesiastical government;—and it may indeed please the *charitable* spirit of infidels and schismatics to institute insinuating comparisons between "careless and unspiritual Churchmen and zealous and holy Dissenters;"—yet, we cannot conceal our utter abomination of such *popular* artifices, and we boldly declare of that minister of the Establishment, who, in a discourse from the pulpit, can permit himself to describe any of his fellow-labourers in the vineyard of Christ as "ignorant or careless," (p. 64, Sermon V.) that he assumes a province *most indecent*, and is miserably destitute of that feeling of charity, which thinketh no evil, and hideth the transgressions of others!

We would not, however, deal unfairly by Dr. Arnold; and, lest we should be suspected of misrepresenting his opinions, we beg leave to quote his own words relative to the subject to which we have just alluded. After one or two introductory sentences, in the seventh Sermon, upon Ephesians iv. 3, he thus writes:

The Apostles, in the spirit of their Lord, are earnest on several occasions in recommending this same thing,—that we should be of one heart and one mind, forming altogether one undivided Christian body. Now, it has happened with this as with others of our Lord's commands, that men have greatly corrupted it; and whilst scarcely obeying it at all in its most important part, they have applied it to other things, which it has very little concern with, and have there strained it a great deal too much. I mean, that while the unity of spirit, which Christ and his Apostles prayed for, has been felt very imperfectly; an unity of form and outward ceremonies, *about which they have displayed no earnestness*, has been required and commended in over measure. The consequence has been, that Christians have not felt that real sense of brotherhood and union with one another, which, &c. &c. &c.; but they have laid great stress on their all being arranged in the same way,—holding the same opinions on all points connected with the Gospel, wearing in a manner the same garb, and *speaking*

in the same language. The Christian unity was a unity of goodness,—an affection of good men for one another,—because they mutually love God. But so soon as this was changed for another sort of unity, in which bad men could also be partakers, then, the unity, of which St. Paul speaks so earnestly, was lost. . . . But whilst the true Christian unity was disappearing, a *false one* of a very different kind sprung up in its room. . . . In order to keep up a bond of *some sort* between men, who had no real spiritual union with each other or with Christ, great stress was laid not on a sameness of principle in religion, but on a sameness of opinion; not on a unity of faith in the scriptural sense of the word, but of faith in another sense, and which in fact is very nearly the same as opinion.—P. 91.

Hence came the error of

Mistaking a *false unity* for the true one, a *unity of form and opinion* for the union of spirit and faith. And the evil is, that many persons feel more friendly disposed, I do not say to absolutely wicked, but to *careless and unspiritual Churchmen*, than to *zealous and holy Dissenters*: and this is to undo Christ's work,—to put an *earthly and unimportant* bond of union, in the place of that union of goodness and holiness, which was to bind men to one another in him, and in his Father.—P. 94.

This extract speaks plainly enough the sentiments of our author with regard to the nature and constitution of the Church of Christ. He writes to the same effect in his sixteenth Sermon, taking for his text, Matt. vi. 10, where he says, that

The kingdom of God is a state in which God is owned as King, and obeyed by his people. Heaven, therefore, is the kingdom of God in the fullest sense; for there God reigns over willing subjects, and his will is theirs also. In another sense, the kingdom of God is set up in the heart of every good Christian. . . . *These are the only two senses in which the kingdom of God does actually exist at present.*—P. 205.

We would not use harsh language unnecessarily, but we will not permit such errors as are here committed by the quondam Fellow of Oriel to pass without reproof. How, indeed, can we acquit our author of gross ignorance, or wilful misrepresentation? How are we to account for the extraordinary manner in which he confounds the *visible* and *invisible* state of Christ's Church? As far as this Church is "a kingdom not of this world, it is of a spiritual nature, and in that capacity it is *invisible*; but as a kingdom in this world, it is *visible*, and must have *visible* administration."* Of the *visible* Church or Kingdom of Christ, *all* men become members by baptism: of the *invisible* Church, none but the sanctified in spirit are entitled to the privileges. We forbear to inflict upon our readers a detailed proof that our Redeemer instituted this visible and ecclesiastical kingdom, with its anointed ministers respectively subject to each other in triple gradation; and that the Apostles ordained every where successors to themselves in the ministry, whose office it was to superintend the ordinances, and to frame laws for the government of these religious communities: for it would wear the appearance of an insult to their

* Essay on the Church. Schol. armed, Vol. II. p. 24.

understandings to suppose them unacquainted with these historical facts. That the Church of Christ upon earth, like all other communities, was to be *one* and *undivided*, not in spirit only, but in discipline, in doctrine, and in ceremonies, as far as such external uniformity could be adapted to the different nations to whom the Gospel should be preached, we have abundant testimony to demonstrate. To "continue stedfast in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers," is plainly the duty, as it was unquestionably the practice, of the disciples of the cross. (Acts ii. 42.) "*The unity of faith*," and "*the form of sound words*," and "*the speaking of the same thing*," and the being "*of one mind*," and the glorifying of God "*with one mouth*," are characteristics of that body, in which there was to be "*no schism*;" which was to be knit together in one brotherhood of love, and in one communion of external worship:—all the members of which were "built upon the same rock, professed the same faith, received the same sacraments, performed the same devotions, and thereby were all reputed members of the same Church. To this Church were added daily such as should be saved, who became members of the same Church by being built upon the same foundation, by adhering to the same doctrine, by receiving the same sacraments, by performing the same devotions."* Let a man dispassionately read the injunctions of St. Paul to the Corinthians, wherein he thus addresses them, in phraseology of singular affection,— "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all *speaking the same thing*, and that there be no divisions among you; but that ye be perfectly joined together *in the same mind*, and *in the same judgment*;" and again,— "Finally, brethren, farewell. Be perfect, be of good comfort, *be of one mind*, live in peace;" and again,— "For ye are yet carnal; for whereas there is among you envying, and strife, and *divisions*, are ye not carnal, and walk as men: for while one saith, I am of Paul, and another I am of Apollos, are ye not carnal?" Let a man read these emphatic injunctions, comparing them with the Apostle's directions to Timothy, (chap. i. 3.) and to Titus, (chap. iii. 10.) and we have no doubt that he will experience the same difficulty with ourselves in reconciling them with the marvellous declaration of Dr. Arnold, that "*a unity of form and outward ceremonies*," and "*the speaking in the same language*," are subjects about which the inspired penmen "*have displayed no earnestness!*"

Not less strange, not less unaccountable is our Author's dictum touching "*the only two senses* in which the Kingdom of God does actually exist at present." "The Kingdom of God is a state, in which God is owned as King," &c. &c.—or it "*is set up in the*

* Pearson on the Creed. Fol. Edit. p. 339.

heart," &c. &c.:—these are the only two senses, &c. &c. (Sermon XVI. p. 205.)

We beg leave to remind Dr. Arnold, that He who "spake as never man spake," discourses of the Kingdom of God in another sense, as comprehending *nominal* as well as *vital* Christians within itself;—"For the Kingdom of Heaven is like unto a field, in which *wheat* and *tares* grow together unto the harvest;—like unto a net, which was cast into the sea, and gathered of *every kind*;"—like unto "a floor, in which is laid up *wheat* and *chaff*;"—like unto a marriage-feast, in which some have on the wedding garment, and some not. "This is that Ark of Noah, in which were preserved beasts, clean and unclean. This is that great house, in which there are not only vessels of gold and of silver, but also of wood and of earth, and some to honour and some to dishonour."*

The fact seems to be, that our Author has forgotten, or wilfully suppressed, all mention of the *visible* Catholic church as distinguished from the *invisible* kingdom of Christ. However this forgetfulness, or this suppression may suit the *liberal* principles of the "*nineteenth century*," it is an exceedingly *mischievous* error, the propagation of which from the pulpit of the Establishment we feel it to be our duty to reprobate in the most unqualified terms; for it contains within itself that disorganizing principle, which can terminate in nothing but confusion, and the utter disruption of the ties of ecclesiastical communion! "*Schism no sin*," and "*Church-communion no duty*," are the natural issue of these lax notions; and the visionary enthusiast, who decries the obligation of conformity to the appointed ceremonies and rites of the visible Church militant here on earth, under the mistaken idea that he has the kingdom of heaven *within him*; however he may talk of his spiritual fellowship with Christians of all denominations, fondly expects the end without the means, and adopts the self-sufficient spirit of *Quakerism*, which begins with pride, and ends with delusion!

We are told that the Sermons now under review are "printed exactly as they were preached, with the exception of a very few verbal alterations."—(Preface, p. 1.) We insert the following passage, which is the exordium to the fifth Sermon, (the text is taken from Matt. xiii. 17.) as a fair specimen of Dr. A.'s style.

There are a great many other passages in the Scripture which speak nearly the same language: there are a great many which speak of the Gospel as the greatest blessing which was ever given to the world; nay, it is said, that the things which it shows us are so wonderful and so excellent that even the angels desire to look into them. In this, as in many other instances, the words of the Scripture are repeated by ourselves over and over again, till they become words

* See Pearson on the Creed. Fol. Edit. p. 344.

of course, which we fancy we most thoroughly believe. Every body, who calls himself a Christian, talks of the excellence and of the blessings of the Gospel, and that it is the most precious gift ever given by God to man. But it is very useful that we should be brought to think about what we thus readily confess; that we should not repeat a number of words without meaning, lest we most fatally deceive ourselves; that we should not talk of the Gospel as being the greatest blessing in the world, when in reality it is one of those for which we care the least; which goes the least way towards making us happy, and whose loss we should in our hearts endure with the least regret.—Pp. 55, 56.

The Doctor sometimes stoops to the familiar style of anecdote. Take this instance, which occurs in the same Sermon whence we have quoted the preceding extract. He is contrasting the different degrees of attention paid by us to our bodily and our spiritual wants.

We are ever taking thought what we shall eat, and what we shall drink, and wherewithal we shall be clothed. But the wants of the soul do not so easily win our attention: the love of our spiritual life, the love of life eternal, is not half so strong within us as the love of our natural life. The meat and drink of our souls, their raiment, their exercise, their rest, all that is required to keep them in health and vigour, how easily do we consent to part with this! I knew a case of a person who was going to live abroad, and when this purpose was mentioned to one who was a sincere Christian; his first question was, what means of grace were likely to be met with in the country to which his friend was going. This was said in private conversation to a common friend; it was spoken quite naturally, just as much so as any of us might have asked about the healthiness of the country, whether provisions were cheap or dear in it; what was its society, and what its general conveniences of living. It was the simple question of a true disciple of Christ, who was used to think the soul of more consequence than the life that now is; who was accustomed to look upon the kingdom of God and his righteousness, as on things which we were most concerned to seek, and which it was of the first consequence to secure the means of gaining.—Pp. 59, 60.

From the Head Master of Rugby School we naturally look for something characteristic of his *profession* touching the education of youth, and the much mooted point of the compatibility of secular and classical with Christian learning; nor are we disappointed; and it is with pleasure that we are enabled to indulge our readers with the subsequent quotations touching these two topics. We are taking an extract from the twenty-seventh (perhaps the *best*) Sermon in the volume before us:

The most natural time for sowing the seed of eternal life, as well as of our reasonable life in this world, is in our early childhood. This can never be repeated too often; not, indeed, for our own sakes chiefly, who have long since passed our childhood, and to whom, whether it has been improved or wasted, it can never be recalled; but for the sakes of those whose salvation (it is a very awful thought, but yet it is no more than the truth) may depend upon our care or neglect of them. And here it may be said, that it is not to cultivate the spirit to teach sacred things in the way of lessons, or even to make a child familiar with the history of the Bible. This may be done, and yet the mind or understanding may be alone the better for it. But in whatever degree we can make Christian feelings powerful within him, in proportion as we can make him obedient, humble, meek, and self-denying, in so far we are preparing his spirit for its eternal dwelling-place, and are training him up as an immortal creature.

It were a great blessing, indeed, that he should add to all this the love and fear of God, and, above all, the love of God in Christ. And it is certain that children can understand and feel something about these things much earlier than is often believed: but then these feelings are conveyed to them by talking at different times and often about God's goodness, and Christ's love for them, much more than by lessons, or learning the catechism; and the earlier that we endeavour to awaken them in the mind of a child, it is so much the better. All children, however, will not receive them equally; and pious parents may be sometimes shocked to see their children perfectly careless about all that is told them of God and Christ, while at the same time, in other respects, they may be good and obedient to their parents, and striving against falsehood and selfishness. . . . To walk by faith and not by sight, is, indeed, the work of the Christian; but then the Christian is man in his highest possible state of perfection; and this spiritual perfection can no more be looked for in a child, than the perfection of the understanding or of the body. . . . While, therefore, every good parent will long earnestly to see his child's mind open to the sense of heavenly things, and will strive to bring it to that understanding of them, he yet need not be discouraged if he sees his efforts to awaken the attention to these points at present quite unsuccessful. It is a most universal truth, "that is not first which is spiritual, but that which is natural; and afterwards that which is spiritual." Train a child to habits of obedience and self-denial; encourage his feelings of confidence and love towards his parents, of kindness and attention towards every one; and you are preparing him surely and steadily for that more advanced state, when his heavenly parent may succeed as the object of those feelings which are now directed only towards his earthly ones, and when the hope of eternal glory may take the place of those lower hopes of some future reward if he withstand present temptation, by which alone he, as yet, is capable of being affected.—Pp. 356—359. See also pp. 48, 49, & 327.

We would willingly, did our space permit, copy out the whole of the next paragraph, "But now for ourselves, &c." It is in our Author's best manner. We must content ourselves, however, with laying before our readers the concluding part of it, assuring them that it is the most favourable example of Dr. Arnold's style in the whole volume. He is describing the changes and rapid successions of our mortal state:

Looking onwards twenty years more, and what will be our remaining interest in the worldly objects that now most delight us? We shall have reached the evening of our life, and the slanting shadows and the softer light will tell us how many hours have passed since the sun was in his noon-day strength. The body then will have certainly lost much of its vigour; the mind, perhaps, will have suffered something also; there will be manifest signs that their day of work will soon be over. But how will it be with the spirit, and with spiritual desires and interests? They will be looking forward with a more lively hope to the first faint streaks of the dawn of the everlasting day; while the body and mind, like those who have spent the night in revelling, regard the coming light as a signal that their time of enjoyment is over. Twenty years yet again, and our bodies will be mouldering amongst those whom we pass by to enter these walls; and our minds and earthly schemes will be no more than those of the merest madman. And where shall our spirits then be, my brethren? With Christ, or with the devils; in the first opening spring of an eternity of joy, or in the beginning of such an endless death as is too dreadful to be regarded for an instant.—Pp. 360, 361.

How far Christians may interest themselves in worldly knowledge, farther than may be required by their particular profession, our

Author thus expresses his judgment, wisely, we think, and not inelegantly, in his twentieth Sermon:

There is danger, doubtless, in the pursuit of all knowledge, lest it should puff us up, and lead us away from true Christian humility. So also there is a danger, as Cecil has truly observed, in trying to please others, by taking an interest in their pursuits; we may lose, he says, our own Christian character, while endeavouring to accommodate ourselves to their worldly one. There is, indeed, danger ever besetting us; but there are many occasions on which it is better to overcome it than to fly from it. In the case of entering deeply into matters of worldly science and knowledge, there is need of constant prayer and much reading of the Scriptures to keep up in our minds a due sense of the paramount importance of that divine knowledge which must be received with child-like simplicity in the school of Christ. But a mind thus fortified by constant recourse to the fountain of all spiritual strength, comes to the study of human knowledge with a matchless superiority over all other men, and is enabled to derive from it incalculably greater advantages. Why should we leave science, and politics, and literature, only in the possession of unbelievers? In the hands of Christians, they each hold only their proper place, and are made to teach lessons of true wisdom. "I have more understanding than my teachers, for thy testimonies are my study," are the words of the Psalmist; and I am sure that if a Christian and unbeliever, gifted with equal natural powers, were to apply themselves together to the study of any branch of moral knowledge, the Christian would follow it with a far better understanding of it, and would draw from it conclusions far more just and more profitable.—P. 262.

Undoubtedly! "If any man *will* do his will," (ἐάν τις θέλῃ) "he shall know of the doctrine whether it be of God."—John vii. 17. A meek and teachable disposition, an honest and willing heart, are the stock upon which "the engrafted word" thrives most fruitfully. It is not given to the impure, to the obstinate, or to the careless to understand the mysteries of godliness; "τοῖς δὲ κατὰ λόγον τὰς ὑπέρβεις ποιουμένοις καὶ πράττονσι, πολυωφελὲς ἂν εἴη τὸ περὶ τούτων εἰδέναι."* And, therefore, we agree with Dr. Arnold in thinking that *one* (we should hesitate at calling it the "*chief*") reason why St. Paul's Epistles are often thought very hard to be understood is "because the picture of what Christians ought to be is so very different from the reality of what they are."—(Sermon XII. p. 152.)

Our Author has an excellent Sermon (the twenty-fifth in the volume before us) upon Acts xiv. 22. Herein he treats of the particular tribulations which all men should expect to meet with in their Christian course, over and above those common trials which await them, not as Christians but as men. He divides them into two kinds, "those which we meet with from being obliged to run counter to the opinions and feelings of other men, and those which we become exposed to from the increased tenderness of our consciences, and the greater liveliness of our hopes and fears, as we are more impressed with the spirit of the Gospel."—P. 323.

* Aristot. Nichom. Eth. B. I. c. 3.

With regard to this last class of tribulations, Dr. Arnold thus writes, in the concluding paragraph of his discourse, to which we beg leave to introduce our readers :

Some persons are inclined to set all feelings of this kind to the account of bodily constitution ; and there is no doubt that those who are weak and delicate do feel them much more keenly. But there is more in them than this ; and naturally so. Strong men are often deeply affected by being placed in situations of intense interest in worldly matters, where great consequences depend on their conduct, and the reputation of their lives is on the issue. Now, to him who believes the Gospel, his whole life is a situation, I do not say of such interest, but of interest infinitely greater ; a situation in which his everlasting happiness or misery depends upon his conduct, and may be affected by the state of his heart and practices every hour. True it is that habit and, perhaps, very often some portion of unbelief, keeps this out of our thoughts very commonly ; but who can wonder that it should sometimes rush upon them, and that the effect should be then enough to stagger the firmest mind, and confound the wisest ? Perhaps it is a most merciful dispensation that it should be so : the feeling of our own littleness and weakness, which in unbelievers leads only to a careless, scoffing, desperate bitterness, is, in a Christian, that valley of humiliation through which the way to the celestial city must pass ; he is humbled only to be the more exalted. In this state, prayer and patience are the only remedies : it was a wholesome terror which checked the child when he was straying too widely and too confidently, and urged him to run back for protection to his father's arms. So not to those only who are leading a sinful life, but even to those who are labouring in Christ's service, it is useful that their eyes should be sometimes opened to the overwhelming awfulness of the situation, in which we all daily stand : that beholding God's perfect holiness on the one hand, and the vastness and darkness of the unknown world on the other, they may feel that their own best works and most earnest labour are as nothing amidst objects so infinite ; and that indeed their only deliverance and safety can consist in throwing themselves wholly on the mercy of God, through Christ, believing in him, trusting to him, and clinging to him with an intensity of faith and love.—Pp. 333, 334.

We could gratify our readers by many more quotations : but our space denies us the pleasure ; and we trust our sample is large enough to shew the character of Dr. Arnold's volume. With the exceptions already pointed out, we have no hesitation in saying that these Sermons are pious, plain, orthodox, and earnest. The *great* rather than the *total* corruption of our nature ; the doctrine of *universal* redemption ; the necessity of Christ's vicarious sacrifice ; the need we have of the renovating influence of the Holy Ghost ; the practical nature of faith, and the indispensable condition of evangelical holiness to the enjoyment of immortality ; these topics are perpetually insisted upon with the most affectionate and earnest feeling. One great excellence of these Sermons, in our judgment, is their *shortness*. Another is their plainness. And a third their zeal. With so many excellencies, they have however merited in some points our severe condemnation. We could place before our readers more defects, and some grammatical inaccuracies ; and, we are bound to add, we could yet more enlarge our catalogue of passages to which we should, in justice to the talents and the piety of Dr. Arnold, afford the sanction of our unmingled approbation.

Should Dr. Arnold favour the public with another volume, we think he would very much improve his discourses by paying more attention to their perorations. They are not sufficiently hortatory: they want more point, more animation, more *home thrusts*, and less of that abruptness in the conclusion, which absolutely shocks us like the hurried fall of a clock-weight, and is about as musical as the "*procumbit humi bos*" of the Mantuan Bard, though pretending to no purpose of description, and therefore without excuse.

ART. II.—*The Church in Danger from Herself: or, the Causes of her present declining State explained. Dedicated to the Archbishops of Canterbury and York. By the Rev. JOHN ACASTER, Vicar of St. Helen's, York, and Domestic Chaplain to the Right Hon. the Earl of Mexborough.* London: Seeley and Sons. 1829. 6s. Pp. 171.

"THE author, having no sinister purpose to serve, nor any malignant wish to gratify, trusts that such unworthy motives will not be imputed to him; nor any thing else, which cannot be fairly gathered from the facts of the case. He has published his name, and he hopes that no person will appear against him, who does not adopt the same line of conduct. Anonymous attacks he will consider both unchristian and ungentlemanly. Such writers he will not think himself bound to notice; and therefore he hopes that such as these will not appear."—Pref. p. viii. We know not whether Mr. Acaster expects us, after this declaration, to affix our proper names in large capitals at the head of our present number, before we presume to comment upon the sage presages and solemn warnings which he has denounced against the rulers and ministers of the Church. If he does, we are sorry to disappoint him; but he may at least have the satisfaction of leaving us unnoticed; as we should have left him, but for the uncharitable reflections with which he has visited a large portion of his clerical brethren, who entertain no less a regard, and possibly a more prudent zeal, for the interest of the Established Church than himself. He has moreover attacked us as Christian Remembrancers (p. 66), and therefore as Christian Remembrancers we shall take the liberty of replying to him. Motives we shall attribute none to him, worthy or unworthy; but shall confine ourselves simply to such inferences "as may fairly be gathered from the facts of the case." If in so doing we are led into observations which may savour of harshness and severity, we can assure him that they will be entirely unbiassed by any personal feeling whatsoever;

actuated as we are by no other impulse than a sense of duty, as the advocates of those principles by which alone those dangers, to which the Church is really exposed, can effectually be repelled.

To a certain extent we are prepared to echo the ominous title-page of Mr. Acaster, as well as to admit the truth of some of his positions. We are by no means blind to the fearful dangers with which the Church is surrounded; from whatever quarter those dangers may proceed. We cannot yet forget the shameless apostacy of those who deserted her in the time of peril, and betrayed the fortress of Protestantism into the hands of popish agitators and factious demagogues. We have before us, a letter of a Bishop to his Clergy, in which he denounces those as void of Christianity, who would preserve the constitution inviolate against the inroads of papacy, and free it from an ungenial mixture of Romanism and Protestantism, which must end in the total destruction both of Church and State. We see also preachers of strange doctrines springing up on all sides, and dealing out with unsparing vehemence their anathemas against those who still, amid the general defection, remain true to their post, and would uphold, as far as in them lies, the sinking interests of our venerable establishment. Such are the dangers with which we are threatened; but thanks be to God, our house is not yet left unto us desolate. Our blessed Saviour has promised that against his true Church "the gates of hell shall not prevail." She may be encompassed with calamity, she may have to struggle against false friends and malignant enemies; but she will not be wholly left without those true and faithful servants of their Lord, who, through evil report and good report, will maintain her interests and her institutions, and through whose honest exertions, under Providence, she will yet arise above the malice of her enemies, to the shame and sorrow of those, who would fain have seen her in the dust.

It is not indeed so much against the facts of Mr. Acaster's book that we protest, as against the spirit in which they are produced; we do not object so much to the *matter*, as to the manner of his publication. That abuses may have crept into the administration of ecclesiastical affairs, we shall not deny. Let us not however charge upon the present generation all the evils which have been accumulating for ages, and fix the mass of all the mischief upon those whose chief offence is in not stemming the torrent, and shrinking from the weighty task of commencing a reform, the difficulties of which are too appalling for them to encounter. But we shall follow Mr. Acaster through his ill omened pamphlet, endeavouring to set him right in some of his opinions, and vindicating the characters of those good and true friends of the Church, whom he has ungenerously, uncharitably, and falsely denounced as her most dangerous enemies.

The pamphlet is divided into four chapters. Having in the two first undertaken to prove the necessity of a national Church Establishment both for its maintenance and support; and the peculiar adaptation of the Church of England for this purpose, if properly and efficiently governed;—Mr. Acaster proceeds in the third to investigate the causes of its *assumed* inefficiency, which he traces to the deviations which have been made from the adjustments and regulations originally laid down at the Reformation. In conducting this investigation, Mr. A. strikes at once at the root of the tree, and makes his first protest against the delinquencies of the Right Reverend bench. His opinion of the present bishops he had already delivered in his preface; wherein, after stating it to be “a matter of the utmost importance” that they who direct the affairs of the Church should be “men not only of superior attainments, but of sound religion, faithful, apt to teach, not given to filthy lucre,” he attributes the cause of existing evils to the choice of men of a directly opposite character to fill the highest orders of the establishment. He now repeats the charge, kindly exempting the existing rulers, it is true, from the guilt of those abuses which were introduced into the respective dioceses by their predecessors, and over which they could have no controul.

Every bishop, for instance, on entering on his charge, will necessarily find every incumbency in his diocese already occupied. Should these incumbents, therefore, even all of them, be improper and unworthy persons, and living in the most shameful violation of their solemn engagements, and in the neglect of their duties; it will be found, that for these, however contrary to the design and order of the Church, the diocesan is not in the least responsible. But should he countenance them in their evil proceedings, or suffer them to continue therein, the case would then wear a different aspect, and he would clearly become, by his own act, a partaker of other men's sins.—P. 29.

We are very ready to acknowledge that it would be a most desirable object, and one which, could it be attained, would tend more than any other to the good of Christianity, if every individual minister of the Gospel was a man of the most spotless reputation. But would it not be somewhat invidious and uncharitable for a Bishop, on his institution to a diocese, to set inquiries on foot into the characters of the several incumbents, for the purpose of ejecting those who were unworthy of the sacred profession? We can imagine no other means by which the end proposed could be accomplished; and the private slanders and malicious attacks to which such a proceeding would give rise, would do more to injure the Church than the presence of a few—we know they are but *few*—who debase the pastoral office by worldly views, and irregular habits and occupations.

Speaking of the discretionary power of Bishops with respect to ordination, in connexion with the apostolic injunction to *lay hands suddenly on no man*, Mr. Acaster takes occasion to insist upon the

necessary qualifications in a candidate for holy orders, as stated in the 34th canon and the act of the 13th of Elizabeth, the latter of which appears to have been intended to supply the insufficiency of the former. The points in which the act differs from the canon he comprises under five heads.

1. As it regards the age of those admitted to *preach* and administer the sacraments.

2^d The *persons allowed* to sign testimonials.

3. *Their knowledge of the matter* for which they are to testify.

4. The *person to whom* the candidate is to render an account of his faith.

5. His having *special gifts or ability to be a preacher*.—P. 36.

He then proceeds :—

That the act which enjoins all these, remains still in force, is, I believe, unquestionable. That it is not complied with by our spiritual rulers, is equally so; and so far as this is deviated from, the intentions both of the church and the state are defeated, and I will not hesitate to say, to the great detriment of the established religion.—P. 36.

The canonical age for ordaining deacons, Mr. A. allows to be twenty-three, apprehending, at the same time, that they are not allowed to *preach*, any more than to administer the sacraments, till the age of twenty-four; and that no licence of a Bishop can set aside an Act of Parliament. Now it is undeniable that deacons have been used to preach without let or hindrance ever since the passing of the Act; so that it would be somewhat out of date to question now, for the first time, their authority so to do. But to calm our author's apprehensions on this point, we will refer him to the office for "the Ordering of Deacons," from which he has himself quoted at large a few pages onward. It is therein stated that, "it appertaineth to the office of a deacon in the absence of the priest, to baptize infants, and to *preach*, if he be admitted thereto by the Bishop." The Bishop's charge also to the newly-ordained runs thus :—"Take thou authority to read the Gospel in the Church of God, and to *preach* the same if thou be thereto licensed by the Bishop himself."

In Mr. A.'s remarks on the persons allowed to sign testimonials, and their knowledge of the matter for which they are to testify, we readily acquiesce, though possibly our conclusions might not be altogether the same. It is unquestionably a violation of a most solemn trust, and pregnant with the most fatal injury to the Church, for a beneficed clergyman to sign the testimonial of a candidate for Orders, with whom he is not thoroughly acquainted, both as regards his way of life, and the orthodoxy of his opinions. It is owing to this practice, which prevailed to a greater extent formerly than we trust it does now, that we are overwhelmed with that influx of preachers who have styled themselves *Evangelical*, as if they alone were the infallible preachers of the Gospel of Truth. We will not

say that the doctrines which they inculcate are not in the main true; but they are not the whole truth. Their sermons are almost entirely directed to one point, and sometimes there is nothing in them to which a decided objection could be raised. But it is the assertion of one doctrine exclusively, while others equally important are kept in the back-ground; and the virtual depreciation of one condition in the Gospel covenant, by the unauthorised prominence which is given to another, that tends to nourish a system of pharisaical religion, the effect of which it is impossible to witness without disgust, and to contemplate without dismay.

We now come to the subject of examinations:—

The canon merely says on this head, “that the candidate shall be able to yield an account of his faith in Latin, according to the thirty-nine articles of religion, and to confirm the same by sufficient testimonies out of the Holy Scriptures.” This speaks of his capability; but it does not say by whom he is to be examined, or to whom he is to give an account of his faith. The act, therefore, in question determines this matter, and renders it imperative that he be able to answer and render unto the *Ordinary* an account of his faith in Latin, according to the said *Articles*. How far this is attended to in general practice, every one knows who has been examined for the sacred office either of deacon or of priest. The examinations are generally by the chaplain alone; not by the ordinary, as the canon and the law directs. There is therefore a total, or nearly total, deviation from the intention both of the Church and the State; and that man in my opinion must possess more than a common hardihood, who can undertake alone to examine and decide on so grave a question, as whether the persons called before him for about an hour, have all the qualifications for the sacred office which the Church designed and the word of God demands.—Pp. 40, 41.

Whatever may be the letter of the canon in this point, the *spirit* of it is fully complied with. The Bishop’s chaplain may be supposed fully competent to examine the candidate; and that the examinations are limited to about an hour is altogether untrue. If Mr. A. had the good fortune to escape so easily, we had not; and we know that in the diocese of London, and doubtless in other dioceses also, the candidates attend for several days, the Bishop occasionally examining himself, and descending even into the minutæ of reading the Liturgy and the Bible. The number of candidates also who have been from time to time rejected as unqualified, is a sufficient proof that matters are not conducted exactly as here represented. Indeed, Mr. A. himself allows in the sequel, that the examinations are not in all cases trifling, though “he most solemnly declares, that he was never asked a single question about the thirty-nine articles.” Is not this somewhat of a curious complaint from one who sneers at the eighty-seven questions of the Bishop of Peterborough, and cavils at “ensnaring questions about the seventeenth Article?” For our own part we wish that a rigid examination on the doctrines of the Liturgy and Articles was an essential part of the candidate’s probation, and that heterodox notions on any of the great points of faith and practice were considered a bar

to admission into the sacred profession. Upon Mr. A.'s own showing, the Bishop is bound to give such a turn to his inquiries, and to reject the person who holds any unscriptural opinions; but what would be the outcry raised against a decision which should affect any of the low party in the Establishment, experience will readily testify. We come now to the last of our author's "five points:"—

But beside the matters already mentioned, the law of the land demands that every person to be ordained priest must have *special gifts or ability to be a preacher*. "In a minister," says Hooker, "ignorance, and disability to teach is a main, nor is it held a thing allowable to ordain such." St. Paul, in his directions on this subject, particularly mentions an aptness to teach, as one of the essential qualifications necessary to be attended to in every candidate for the sacred ministry. What attention is paid either to the directions of the church, the law of the land, or the word of God in this important matter, is too obvious to require mentioning. Generally, nay, I may say almost universally, the special gifts and ability of the candidate to be a preacher, is never once inquired into, but is entirely taken upon trust.—Pp. 45, 46.

And in fact, at the time of ordination, it must in great measure be taken upon trust. At first setting out in his ministerial career, the youthful preacher can scarcely be expected to have attained that excellence both in matter and in manner which it is his duty to acquire by exercise. If he neglect this duty, the fault is in himself, and the injury unquestionably to the Church; but it is to be hoped that there are comparatively few who do neglect it. Of late years, at least, it must be acknowledged, that the public worship of our churches has been performed, even by young men, in a manner which reflects credit upon their zeal, their taste, and their acquirements. With respect to the diocese of London, we have already observed, that "reading" forms part of the examination, accompanied with a recommendation from the Bishop to seek the advice of some practised and judicious friend to direct the beginner, and, by friendly criticism, assist him in acquiring a correct and energetic delivery.

Thus much on the subject of ordination, on which we have spoken somewhat at large, as the topics seemed to embrace a degree of interest which rendered it necessary to place them in their proper light. From ordination Mr. A. proceeds to the inculcation of *sound doctrine*, the necessity of which we admit as readily as himself; but as we should possibly be strangely at issue on the meaning of the term, and the points on which we differ being sufficiently known to our readers, we shall spare them the trouble of the discussion. We must, however, venture upon the following morceau:

That men of sound religious views, correct conduct, active zeal, and fervent piety, are rapidly on the increase, is not to be disputed. This, while it is matter of much rejoicing to the real friends of Christ and his Church, is no small cause of alarm to the opposite party. They are therefore constantly on the alert, to thwart their views and to arrest their progress. If they would confine themselves to legitimate measures to effect their design, none would complain. But while bishops can mistake, and clergymen can deliberately urge and goad them

on by the most direct and wicked slanders, to use all the influence with which their high stations invest them, all the learning with which they are endowed, all the reasoning and eloquence of which they are masters, and all the power they can claim, to crush them; or if this cannot be done, to take care, by every measure they can possibly devise, to prevent "the creeping in unawares" into the Church, of another individual of such a noxious and dangerous tribe:—I say, while this can be done in the face of day, and against the evidence of facts constantly staring them in the face; and while reviewers, Christian Remembrancers, and caterers for Gentleman's Magazines, can approve of such conduct, and call on men of wealth and influence to lend their helping hand, to join in the impious outcry against them, and to put them down, they cannot but see and deplore the spirit that is still abroad and actuating their enemies; while at the same time they may set at defiance, in the name of the Lord, all the weapons that are formed against them.

And what is the object of all this clamour? It is to render them odious in the sight of those who are considered the influential part of the nation. And what are the measures they adopt? They state, and reiterate their statement against the evidence of the most stubborn facts, that nearly all the private and public depravity of the land are owing in great measure, if not altogether, to the doctrines and labours of the evangelical preachers. Wearisome, indeed, it is to hear a twice-told tale; but more than doubly so it is to confute falsehoods which have been a thousand times confuted. They know the statement to be false. They know also that the doctrines which these ministers teach, their lives, and the lives of their numerous and attached followers, are as opposite to the consequences they impute to them as light is to darkness. Woe to them that call evil good, and good evil! Their gross falsehood confutes itself, &c. &c. &c.—Pp. 65—67.

This ebullition of Christian forbearance we have quoted thus at length, not so much on account of the compliment with which we are flattered therein, as for the purpose of exhibiting the *calm* and *Christian* spirit in which writers of Mr. Acaster's fraternity occasionally speak of their fellow-labourers in the vineyard of the Gospel. We have broken short the string of the invective, which proceeds in a similar style for some pages further, laying the whole burden of the abuse upon the eleventh Article, which is quoted for the purpose of silencing the opponents of the amiable writer. We should be greatly obliged to Mr. Acaster to inform us in what page and volume of the *Christian Remembrancer* the doctrine of *justification by faith only*, as maintained in that Article, is denied or disputed; or by which of those Bishops and clergymen, whom he thus disgracefully attacks, he has ever heard it called in question. We have sworn and subscribed to the Articles of the Church of England; we believe the doctrines they utter no less firmly, and more Scripturally, than Mr. Acaster; we have certainly infinitely more charity than he can boast of; and we wish him to improve in the knowledge of his Bible, and the practice of its precepts, with all our heart.

Our Author's attention is next directed to the subject of Pluralities and Church Patronage. That the former are a great, though necessary, evil, and that the latter, like every other good, may sometimes be abused, is acknowledged on all hands. But with respect to pluralities,

where shall the remedy be found? It is idle to talk of every parish having its resident incumbent in the present state of things. Where the income is sufficient to maintain a clergyman as a clergyman ought to be maintained, we see no reason for heaping him with preferment upon preferment till he absolutely totters under the weight. But while a large proportion of the benefices throughout the kingdom are inadequate even to the provision of the necessities of life, pluralities must be endured. At least we can imagine no remedy for the evil; and are sure that Mr. Acaster has thrown no great light upon the subject.

In his fourth and last chapter he has insisted upon the necessity of reformation; but the means which he has affected to propose are not likely to be very efficient. We shall therefore make but one more quotation from his work; and that for the purpose of ending our remarks with a word of warning, in regard to the dangers with which the Church is really beset.

We have certainly on the bench some individuals, who for their piety, learning, zeal, and fatherly affection would have done honour to their high profession in any country, or in any age. The people are looking up to them in expectation that by their means, a different state of things may be eventually witnessed: but generally speaking, from the glaring evils which are tolerated and practised in this high quarter, and the injury which the church sustains thereby as a body, they have lost the confidence of the people.—P. 136.

Certainly *they* have lost it;—but who are *they*? Not the upright and zealous defenders of those sacred and salutary principles, which the most able and pious of our early divines were ever foremost to uphold; not the steady and unflinching churchman, who despises the pharisaical pretensions of the self-conceited “elect;” not the honest supporters of the rights of Protestantism against the venomous attacks of popery and liberalism:—but those, who, in these dangerous times, draw aside the “ignorant and the unstable” from the way of life, by laying other foundations of Christianity than that which Christ and his Apostles have laid;—those who have basely deserted and treacherously betrayed the Protestant Establishment into the hands of its enemies;—those, who untrue to their own party, will never be trusted by any other. These have lost the confidence of the people; these have lost the confidence of themselves; and many of them even now repent the part which they have shamefully taken in the late disastrous crisis. We leave them to their own consciences:—they have our pity; and that is more than they deserve!

ART. III.—*An Exposition of the Parables of our Lord: showing their Connexion with his Ministry; their Prophetic Character; and their gradual Development of the Gospel Dispensation: with a Preliminary Dissertation on the Parables. By the Rev. B. BAILEY, M.A. Domestic Chaplain to the Right Honourable Lord Torphichen. London: Taylor. 1828. 8vo.*

WE not only owe an apology to Mr. Bailey, but to our readers, for having permitted twelve months to elapse without noticing this able "*Exposition of the Parables of our Lord;*" which, besides the new light which it throws on these Parables, as containing a series of Prophecies, is most creditable to the author's acquirements as a Theologian, and his unremitting attention to the correct discharge of those pulpit duties by which a Christian congregation is, in the present days of "confusion and every evil work," to be kept from wandering, and from "heaping unto themselves teachers" by reason of their "itching ears." In a neat, well-written, prefatory address to "the Episcopal Congregation of Aberbrothwick;" or, (as the name is now abridged) "Arbroath," a Sea-port town, in the county of Forfar, on the east coast of Scotland, (of which congregation, it appears, Mr. Bailey, a regularly ordained Clergyman of our Church, had, for some years, the pastoral charge) he gives the following account of the learned, but unpretending work, now before us.

The following exposition of the Parables of our Lord was first, as you, my friends, must be aware, preached, with very few exceptions, in separate evening discourses upon each parable:—and if, as I hope, they were neither uninteresting, nor uninteresting to you from the pulpit, I trust that they will not fail to excite some interest, and be productive of some instruction, as proceeding from the press.

Doubtless, as the author readily acknowledges, "all that can be claimed, as *original*, in his work, is the ARRANGEMENT of the Parables of the New Testament," in such a way, as not only to "show their connexion with the ministry of our Lord," but "their *prophetic character*, and their gradual development of the Gospel dispensation." And, when the reader shall have perused the following exposé of that *arrangement*, he will, we think, join with us, in acknowledging that no mean praise is due to Mr. Bailey, for the '*Lucidus ordo*,' in which he has placed the Parabolical addresses of HIM, "by whom all things were made;" and "without whom nothing was made, that was made." The *prophetic character* of these addresses being thus announced by the Evangelist, "all these things spake Jesus unto the multitude in parables; and *without a parable* spake he not unto them, that it might be fulfilled, which was spoken by the prophet,

saying, I will open my mouth in *parables*; I will utter things which have been kept secret, from the foundation of the world."

Besides "a Preliminary Dissertation on the nature and origin of the Parable," (which evinces, on Mr. Bailey's part, much research, as well as knowledge and skill as a Biblical critic) a "Conclusion," and "Appendix;" he divides his book into nine chapters: the first entitled, "Parables, introductory to the more direct promises and descriptions of the kingdom of God; viz. the *Penitent Sinner*: in which is introduced the Parable of the '*Creditor and two Debtors*;' and the '*Sower*.' The second, descriptive of Christ's kingdom; viz. the '*Tares*;' the '*Grain of Mustard Seed*;' the '*Leaven*;' the '*Hidden Treasure*;' the '*Pearl of Great Price*;' the '*Net*;' the '*Householder*;' the '*Patched Garment*;' and the '*New Wine*.' The third chapter—Parables setting forth the graces and duties, which are necessary to, and vices which exclude from, the kingdom of God; viz. the '*Unmerciful Servant*;' the '*Good Samaritan*;' the '*Rich Glutton*;' the '*Highest and Lowest Rooms*;' the '*Unjust Steward*;' the '*Rich Man and Lazarus*.' Chapter fourth—Parables, on the Efficacy of Repentance; viz. the '*Lost Sheep*;' the '*Lost Piece of Money*;' and the '*Prodigal Son*.' Chapter fifth—Parables, on the true Nature of Prayer; viz. the '*Importunate Widow*;' the '*Publican and the Pharisee*.' Chapter sixth—Parables, foretelling the Destruction of Jerusalem—the end of the Jewish polity—and the preaching of the Gospel to the Gentiles; viz. the '*First Parable of the Fig Tree*;' the '*Labourers in the Vineyard*;' the '*Two Sons*;' the '*Vineyard*;' the '*Marriage Feast*.' Chapter seventh—Parables, whereby Christ designates himself: viz. the '*Good Shepherd*;' the '*True Vine*.' Chapter eighth—Parables, preparatory to the Day of Judgment: viz. the '*Second Parable of the Fig Tree*;' the '*wise Householder*;' the '*faithful*;' and '*wise Servant*;' and '*evil Servant*.' Chapter ninth—Parables, descriptive of the Day of Judgment: viz. the '*wise and foolish Virgins*;' the '*Talents*;' the '*Sheep and the Goats*.'"

Did our limits permit, we would gladly lay before our readers such specimens of the mode in which the Author treats the above arrangement of the subject, as could not fail to convince them that all which he undertakes is executed in a manner becoming one, whose object is "rightly to divide the word of truth." As it is, we must not omit noticing that "in addition to the arrangement of the Parables, according to their subject and purposes," it is also (to use Mr. Bailey's own words) his plan, after placing them as "chronologically as possible in connexion with the several parts of our Lord's ministry, and expounding them as prophecies, to trace them, as far as he was able, to the Rabbinical writings of the Jews, when

they were *not* evidently taken, as in several instances, which have been fully insisted on, from the Hebrew scriptures." "Another object," he tells us, "has been to make the Parables evince, which some of them most strongly do, the Divinity of Christ:—without the belief of which cardinal point of our faith," as our Author has well said, "the Bible, from beginning to end, is totally *irreconcilable* with itself." Nor is this all—"The nature of the proof of this catholic doctrine afforded by the Parables has this recommendation, that it removes the controversy, from the ground of *verbal criticism*, into the more extensive field of *undeniable facts*, which (such as the present state of the Jews) create a stronger and more immovable basis of this doctrine than verbal criticism, which then comes in aid as a *powerful auxiliary*, rather than as a *principal*. This route is not a *new* one; but it has perhaps been followed up, in this Exposition, so as to furnish *fresh materials*." In confirmation of which, Mr. Bailey pays the following well-merited compliment to one of "the most ingenious, and at the same time, humble-minded Bampton Lecturers," by adopting his language, and saying, in conclusion of his own pious labour, that

Under such impressions, he has been led to think that one of the best chances (humanly speaking) of contributing not *new* but *fresh* support to the cause of truth, is likely to be found in the CONFESSIONS (if this term has not been too much desecrated, by some irreverent applications of it) of a *believer*, who, after following, with only his original clue given him, a track and progress of his own so far as to have gained his convictions by *reflection*, rather than by much *study*, has, in the end, found himself in the *highway*, where others are, and *where he believes established truth to be*.*

Having thus laid before our readers the nature of the work, and the plan on which it is conducted, in justice to them, as well as to the Author, we now proceed to present them, with such extracts as shall serve to show that Mr. Bailey belongs to the truly-sound and churchman-like description of scriptural expositors, having "learned" neither of Socinus, nor of Calvin, but "of Christ" and his venerable Mother, the Church of England. The following is taken from the Exposition of the Parable of the "Importunate Widow:"—

If so wicked a man as this unjust judge was prevailed upon, and by so unworthy a motive, to avenge the poor widow of her enemy, shall not God, the judge of all the earth, and whose eyes are too pure to behold iniquity—"shall not God avenge his own Elect, which cry day and night unto him, though he bear long with them? I tell you, that he will avenge them speedily" (Luke xviii. 7, 8). Those persons who are called *Elect* are not chosen by an arbitrary decree, irrespective of their good works, and limiting even the will of God. But as God knew from all eternity who would stand, and who would fall—for past, present,

* Preface to Millar's Bampton Lectures.

and future, are ever before him—one day being as a thousand years, and a thousand years as one day—"he hath before the foundation of the world (as expressed in the 17th Article of the Church) decreed by his counsel—secret to us—to deliver from curse and damnation them whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour." This scriptural language has been abused to the conveyance of doctrines, which were never preached by the inspired authors of the New Testament—much less could they ever have been uttered by the lips of Him, who spake as never man spake, and who, instead of teaching the abhorrent doctrine of man's being arbitrarily decreed to salvation or damnation, constantly inculcated *practical* goodness upon the basis of faith in his name; "for there is no other name under heaven in whom, and through whom, men may be saved, but only the name of Jesus Christ." The *Elect* were, in the first instance, the Jews, who were a chosen and *elect* people, separate from the other nations of the earth. When this people was rejected for their apostacy and infidelity, the term was limited to such of the Jews as believed in Christ, and all Christians chosen out of the world through faith in his name, who are now the people, and the Church of God. At the last day, and not until then, it will appear who are indeed *Elect*—who had the true faith, manifested by as perfect obedience as the unstable will of frail man can testify:—for the *Elect* in this parable are not men satisfied with their own election, and, like the proud Pharisee in the next parable, "trusting in themselves that they were righteous, and despising others;" but they "cry day and night unto God," like the Publican, saying, "God be merciful unto us sinners." The *Elect* are all good and sincere Christians, who believe in God, and pray unto him continually—and "faint not" under affliction and persecution—but trust in God that he will, in his own good time, deliver them.—Pp. 264—266.

So much for Mr. Bailey's orthodoxy on the subject of the present rage for being "wise above that which is written," whereby men are hourly seen "wresting the Scriptures to their own destruction," and maintaining the doctrine of arbitrary and irrespective decrees. Had our pages permitted, we should not have failed to have given our readers proof, that Mr. B. is equally correct when he affirms that, if Jesus of Nazareth be "not a divine person—if he be not the JEHOVAH OF THE OLD TESTAMENT—THE KING OF ISRAEL, the great prophecies recited in the Exposition of the Parable of 'The Vineyard,' as also in that of 'The Good Shepherd,' and many others which might have been adduced from the Hebrew prophets, remain unfulfilled. But when we look on Christ, as all Christians are bound to regard him, as JEHOVAH, THE KING OF ISRAEL, the whole stream of prophecy is as clear as the noon-day." But for these proofs, and much matter of deep interest to every one who desires to know "the truth, as it" really "is in JESUS," we must refer our readers to the work itself. We trust it meets with a ready sale, and that it will have the effect, intended by its zealous Author, of showing "in a novel, and surely a powerful light, the DIVINITY OF THE REDEEMER: for this," he adds, "is the main object, which has never been out of the Author's mind, throughout the whole of the Exposition."

In the event of a second edition of the work, we would earnestly recommend, both to the Author and the Publisher, to have the present size of the volume abridged, by reference merely to the chapter and verse of the New Testament, in which the Parable about to be expounded is to be found. This, we hesitate not to say, would go far to reduce the present extent of letter-press, (510 pages in all) and thus admit of a corresponding reduction in the price. As the reading public is now constituted, **works of real merit**, on every subject, but more especially on the subject of religion, must be free from every thing that can be construed into a desire to swell the book, for the purpose of swelling the price; and as cheap editions are now the only editions of books which are saleable; wherever, as in the present instance, an Author's aim is "the glory of God, and the good of souls," and his wish, *indemnification*—not for *personal labour*, but for *actual expense in printing and publishing*—every means should be resorted to (without affecting the main purpose and design of the Author) for rendering his work *popular* in this respect. It should be sold at a *price* within the reach of those to be benefited by its perusal, and printed in a *form* which displays at once the publisher's intention to be, not so much the Author's fame or pecuniary aggrandizement, as the *reader's profit*.

LITERARY REPORT.

The Meditations of Isaac: Sermons preached in Lent, 1829, at the Parochial Church of St. Mary-le-Bone. By the Rev. EDWARD SCOBELL, A.M. Lecturer of the Parish. London: Marsh. 1829. 12mo. pp. 212.

THESE sermons are founded upon the probable nature of the reflections which suggested themselves to the mind of Isaac; when "he went out to meditate in the field at eventide" (Gen. xxiv. 63). The subject is pursued through the various incidents of the patriarch's life recorded by the inspired penman; and thence applied to mankind generally, and the benefits to be

derived from the habit of serious reflection on their prospects and progress in life. Five discourses are thus occupied; and the various points which come under consideration are treated in nervous language, and accompanied with great energy of exhortation, and appropriate advice. To these are added four other sermons, of nearly equal merit, on searching the Scriptures, the cure of the nobleman's son at Capernaum, and the benefits arising from the public service of God. We could wish that the volumes of sermons, which are daily given to the public, were equally worthy of attention with these of Mr. Scobell.

A Manual of Prayers and Family Devotions for the Religious Cottager. By the Author of "An Essay on the Happiness of the Life to Come," &c. London: Rivingtons. 1829. 12mo. pp. 48.

IN this little Manual the language and purport of the prayers and meditations are well adapted to the comprehension and wants of the humbler orders of society. They are preceded by a few plain words of advice on the duty and advantages of prayer; and the gentry will here find a suitable tract for circulation among their poorer neighbours.

The Infant Christian's First Catechism, intended for the Instruction of Children from three to five years old. By a Lady. London: Rivingtons. 1829. 32mo. pp. 32. 3d.

IT is unquestionably the duty of parents "to see that their children be taught, so soon as they shall be able to learn," the first principles of their Christian faith; and every attempt to facilitate this duty, by rendering religious instruction simple and attractive, is valuable in proportion to its nearer adaptation to the capacities of the infant mind. In this little catechism the articles of belief, relating to God, Jesus Christ, the Holy Ghost, death, heaven, and hell, are explained in a manner so easy, as to be not only intelligible, but amusing. The answers may easily be learnt by a child who can read; or readily remembered by one nearly untaught, from the mere dictation of the mother.

The Village Church-yard. A Poem, in Two Parts. By S. H. BURROWS, M.A. Curate of Ombersley, Worcestershire. WORCESTER: 1829. 8vo. pp. 24.

THERE is much good versification, fine feeling, and devotional sentiment in this little trifle. It seems to have been written in commemoration of the opening of a new church, in the parish of which the author is the Curate. The scene is the Village Church-yard, in which, like another Hervey, he pursues

his meditations; in the first part lamenting the decay of the old edifice, and in the second exulting in the erection of a new one. The subjects introduced are generally of a local character, and seem to have been thrown together as they presented themselves to the writer's recollection, rather than with any view to connexion, as a whole. At the same time, the reader will not find that his time has been mispent in their perusal.

Aids to Development; or mental and moral Instruction exemplified, in Conversations with a Mother and her Children. 2 vols. 12mo. 1829. pp. viii. 309, 261. 12s. Seeley.

WE have here a plan of education, which appears to us to be singularly well adapted for the improvement of younger children; and as such we recommend it to the consideration of mothers. In approving of the plan, however, we by no means wish to be understood as sanctioning the lessons by which it is illustrated. Quackery in religion is the worst of all quackeries; and here we have enough of it. The merits of Bible societies, and the proceedings of missionary societies, with false views of their claims to public attention, are not fit subjects for developing the ideas of children only three years old. Such would be taught with more advantage the rudiments of their Christian calling, without filling their minds with confused notions of subjects, which their teachers themselves either do not understand, or wilfully misrepresent.

Sermons preached by William Laud, D.D. Lord Archbishop of Canterbury, and Chancellor of the University of Oxford. Reprinted verbatim from the best Edition, in 1651. Edited by the Rev. J. W. HATHERELL, M.A. of Brasen-nose College, Oxford. Rivingtons, London; Parker, Oxford. 1829. 8vo. Pp. xviii. 241. Price 10s. 6d.

IN this volume we are presented with seven discourses of the venerable martyr, Archbishop Laud, replete with

sound divinity and sober piety, and marked by that discriminating orthodoxy of sentiment, for which he was so eminently distinguished. They are printed according to the orthography of the times in which they were written; and preceded by a brief memoir of the Prelate, condensed, it should seem, from the history of his "Life and Times," by Mr. Lawson. To that able and excellent work, these Sermons will form a pleasing companion, as exhibiting a specimen of the good Archbishop's manner of thinking and of teaching, and of the zeal with which he maintained the true and genuine doctrines of the Gospel.

A Practical Essay on the Conversion of St. Paul. By GEORGE FRANCIS OTTEY, A.M. of Oriel College, and Curate of Southfleet, in Kent. London: Hatchard. 1829. 8vo. pp. 20.

THE writer's object in this little essay is to set aside the arguments, which are sometimes founded upon St. Paul's conversion, in favour of instantaneous and irresistible conversions, and to obviate the unscriptural sanctions thence derived to a delayed repentance. It by no means appears that the apostle, previous to his conversion, was a wilful and presumptuous sinner; and therefore the errors of which he was guilty were merely sins of ignorance and unbelief: and their renunciation can afford no hopes to the sinner of a similar change in spite of his perverseness. Neither was there any violence in St. Paul's conversion. The change which took place in his sentiments was the result of conviction produced by a miracle, the evidence of which he might have resisted, as his countrymen had already resisted those which Jesus had performed during his ministry. His case, therefore, is no precedent for any who are not placed in the same circumstances, and who persist in their sins in spite of conscience and conviction.

A Companion for the Sick Room: or, a Manual of Devotion for the Sick and Infirm. In Two Parts. To which is added, a Thanksgiving after
VOL. XI. NO. IX.

Recovery from Sickness. Compiled by the Author of "Discourses of a Father to his Children." Oxford: Vincent. 1828. 12mo. pp. x. 227.

WE wonder that the plan of this little manual had never before suggested itself, as well adapted to the use of those who, from sickness or infirmity, are unable to attend the public service of the Church. In the first part, a Form of Morning and Evening Prayer, with Psalms and Lessons appropriate, and with such variations only from the Liturgical forms as the occasion would necessarily require, are properly ordered for the service of a family in which a sick member prevents a portion of the rest from going to church. These services would be of peculiar utility in hospitals and infirmaries, and we recommend them to the notice of the chaplains in these and similar institutions. The second part contains a selection of Prayers from the Visitation offices and other services, adapted for different cases of sickness and infirmity; and a few notes are added on the selected psalms and lessons, at the passages in which any thing occurs above the comprehension of an ordinary capacity.

A Christian Antidote to Unreasonable Fears at the present Crisis; in Reply to the Second Printed Speech of the Rev. W. Thorp against Catholic Emancipation. By JOHN LEIFCHILD. London: Bagster. 1829. 8vo. pp. iv. 48. 1s.

A SEVERE trimming has sometimes been known to do as much for the sale of a book as could possibly have been expected from the most laudatory eulogium. It may be that the hope of a similar result in his own case induced Mr. Leifchild to send us his pamphlet; as he must have been sure, provided we deemed him worthy of any notice whatsoever, of a most unsparing castigation. In the first place, we hate the whole Pro-popery faction, whether pretended Churchman, or pretended Protestant Dissenter; for every honest man of either denomination must equally abominate the late odious parliamentary measures: and in the next place, there is nothing in

Mr. L.'s tract which has not been said a great deal better, and answered over and over again ten thousand times before. He may bless his stars therefore, that, as the deed is done, and protestation useless, it is scarcely worth while to meddle with such small folk as Mr. Leifchild, of whom we accordingly take our leave, with the advice that he waste no more ink upon the Popery question, which he evidently does not comprehend.

Observations on certain Passages in Dr. ARNOLD's "Christian Duty of granting the Roman Catholic Claims;" relating to the Supremacy of the Bishop, and the Idolatry of the Church of Rome; the Probability of Reformation in the Churches of England and Rome; the Persecuting Doctrines maintained by the two Churches; and the Origin and Independence of the ancient British Church. By the Rev. THOMAS P. PANTIN, M.A. of Queen's College, Oxford, Curate of Stanford and Swinford, near Lutterworth, Leicestershire. Bottrill, Lutterworth; Rivingtons, London; Parker, Oxford; Deightons, Cambridge; Combes, Leicester. 2s. 6d.

WE have already with much pain, so far as Dr. Arnold himself is concerned, given our hearty concurrence to Mr. Powell's exposure of his liberal opinions on the Popery question; and we have felt still greater reluctance in pointing out, in our present Number, his heterodox notions on certain of the Christian doctrines. Although the melancholy question is now disposed of, the hue-and-cry is loud against him; and though our reprobation is "more in sorrow than in anger," our duty called us to reprove him. Mr. Pantin has here given him a complete refutation; and we recommend his tract to those who have read the Doctor's "wordy" war on "Christian duty." It will be enough for us to quote the author's "recapitulation."

I now take my leave of Dr. Arnold's "Christian Duty of granting the Roman

Catholic Claims:" in which, remembering that it is the work of a Protestant Clergyman, I have met with various assertions, which to me appear to shake to the very foundation the independence of the Christian Church in the first ages; and particularly that of the ancient British Church. . . . His assertions, broad as they may be, are unaccompanied by any authority; the want of which, IN ALL THE MATERIAL POINTS now treated of, is a radical defect in Dr. Arnold's book; and of itself affords us standing proof that his assertions are destitute of historical and other sufficient support.

Dr. Arnold speaks of "the tone and assumption which runs through Mr. Faber's Letters;"—but with regard to his "own answer," he assures us, that he "thought it better to look it over, and carefully to erase every thing which might appear to be unkind or insulting in tone or expression."—I would then that he had erased several passages already noticed relating to the Clergy; and among the rest that passage,—“I know it savours of arrogance to claim a superiority of knowledge over those who differ from us; and the carvers among the lions would no doubt represent the matter differently.”—The allusion to *Æsop's Fable* of "The Forester and the Lion," may be natural enough in a schoolmaster; but in a Clergyman who applies it to the great body of his brethren in the ministry, the propriety of the comparison with which it is connected may well be doubted; and may have called, in conjunction with other matters, as in my own case, I freely confess it has done, for some more than ordinary severity of reply. In one matter, however, I cannot avoid confessing my hearty concurrence with Dr. Arnold, that, "our Protestant Church is one of the greatest blessings with which England has been favoured," and consequently, also, in my "sincere affection for Christianity." (*Christian Duty*, p. 50, 129.)—Pp. 101, 102.

WORKS PREPARING.

The Rev. E. B. Pusey will shortly publish an Appendix to his Volume, upon the Rationalism predominant in German Theology, in explanation of the views misconceived by Mr. Rose.

Henry and Antonio; or, the Proselytes of the Roman Catholic and Protestant Churches. Translated from the German of Dr. C. G. Bretschneider.

A SERMON.

PSALM xxxii. 1, 2.

*Blessed is he whose transgression is forgiven, and whose sin is covered.**Blessed is the man unto whom the Lord imputeth not iniquity.*

THAT a scriptural consciousness of sins forgiven forms a source of the greatest consolation to the sincere and humble Christian, none who are at all acquainted with the scheme of salvation by Christ Jesus will be disposed to deny:—while, on the other hand, a more pitiable object than a human being who is labouring under a sense of the divine displeasure, and wildly supposing himself beyond the reach of forgiveness, cannot well be imagined. To the *extremes* of both these feelings, namely, unscriptural assurance of pardon, and despair of the divine mercy, are clearly to be traced very many of the mistakes and miseries of the professors of Christ's religion, both being, in their different ways, productive of incalculable evil. It is therefore absolutely essential that we should have a right judgment on this very important point of Christian experience; and the 2d verse of the 85th Psalm will materially assist our discussion. It is there said, "Thou hast forgiven the iniquity of thy people, and covered all their sin." Nor was this written exclusively for David, or any other of the patriarchs, but for *us* also, to whom the same faith in the Messiah shall be imputed, "if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and raised again for our justification." It is sufficiently manifest from the whole tenor of Scripture, that *all* have need of pardon; for "there is none that doeth good and sinneth not." There is no truth more insisted on in the revealed Word of God, than that "all have sinned, and come short of his glory."

But I should be as one that beateth the air, were I to occupy more time in adducing proofs of that which an impartial inquiry of every one's conscience will abundantly testify; and, therefore, the necessity of pardon being plainly deducible from the universal prevalence of guilt, it will be proper to consider, First, the nature of the blessedness which those experience, whose transgression is forgiven: secondly, the only means through which this pardon can be obtained: and, lastly, who they are to whom the Lord will not impute iniquity.

It is utterly impossible to convey to a mind engrossed by worldly pursuits and sinful gratifications, any adequate conception of the peace resulting from a sense of the favour of God, as experienced by his faithful people. It is productive of a joy with which the stranger intermeddeth not; and, like one of the songs of Zion, attuning the hearts of God's servants to harmony and love, is perfectly incomprehensible to the soul which has neither taste nor ear for celestial melody. The world is that foreign clime where the language of Moses and the Lamb is discordant and inharmonious. We must therefore appeal to those who have made Christ their only refuge, and his salvation their only hope, for a faithful transcript of such feelings and sentiments as the Scriptures declare to be inseparable from a life of piety and devotion; while we earnestly hope and fervently pray that those who have not yet arranged themselves on

the side of God and holiness, may be induced, by this representation of the positive and substantial advantages resulting from vital religion, to implore the aid of the Holy Spirit "to open their eyes, to turn them from darkness to light, and from the power of Satan unto God; that they also may receive forgiveness of sins, and inheritance among them which are sanctified, by faith which is in Christ Jesus."

The blessedness of the Christian is inferred, first, from his submission to the will of God. It were needless to digress much to prove that the world we inhabit is a scene of lamentation, and mourning, and woe—"that man is born to trouble, as certainly as the sparks fly upward"—that affliction, in some form or other, is the common lot of humanity. My brethren, you are all fully persuaded of this. There is not an individual who knows not, by painful experience, the wretched feeling of disappointment in some object of worldly pursuit, or of heart-felt bitterness in the loss of some endeared relative. But you are not all equally well-acquainted with the only source of consolation,—the method of healing these deep wounds of mortality. For what, let me ask, is the frequent, not to say invariable conduct of the unsanctified mind, under circumstances of tribulation? The usual resource is the world; the prevalent idea being that grief should be dispelled at all hazards; and, consequently, the stricken soul seeks the alleviation of its calamity in the vortex of dissipation, or in the whirlpool of criminal indulgence. If, indeed, the object be positive destruction both of soul and body, this were a certain method for its accomplishment. As well might the severely wounded soldier remain uselessly exposed to the fire of the enemy, when he had the opportunity of being borne to the rear of the army, where he would be safe from the surrounding danger. As well might the traveller, already weary and enfeebled, voluntarily recommence his journey through the parched and thirsty desert. The world cannot bestow that which it does not itself possess. As Satan offered this fair-created universe to that Almighty Architect who reared the beauteous fabric; so in like manner the world says, in effect, to every child of Adam, "All this," whether peace of conscience, satisfaction of mind, or tranquillity of soul, "*all* this will I give thee if thou wilt fall down and worship me." But, like the lure held out by the tempter to our Lord, it is palpably absurd. As the Ethiopian cannot change his skin, nor the leopard his spots; so is it utterly impossible, in the very nature of things, that peace to the soul can flow from feelings, pursuits, habits, and affections, which are all diametrically opposed to the best interests of that soul; which would call it off from serious reflection; which would interpose between it and heaven. The world may impart temporary buoyancy of animal spirits; it may, for a time at least, dazzle by its gaudy brilliancy; but let it be viewed with the eye of reason and religion, and it resembles the daubings and tinsel of the scenes of a theatre, when the breaking in of the morning light discovers the total absence of every thing really solid and valuable. In one case, you have the false glare of artificial and extinguishable light;—in the other, the glorious orb of day, through whose real splendour and radiant influence, the designs of an all-bountiful Creator are matured, and the whole world essentially benefited.

Another way in which men fail of the only source of solid comfort under affliction, is by the indulgence of unavailing grief. We are far from maintaining that men are to be apathetic or utterly devoid of feeling when the hand of calamity touches them. Our social affections were implanted by a merciful God; and their kindly and reciprocal exercise in the several relations of life, constitute one of the very few sweet ingredients in its bitter cup. Destroy the influence of conjugal, parental, filial, fraternal, and friendly feeling, and you leave no human source of happiness for the mind to rest on, (though indeed the very ground on which we are now proceeding, tends to shew the exceedingly brittle nature of even these *holiest* of earthly ties), because our supposition is, that the carnal man is suffering keenly from the loss of some one or other of them. But then he sorrows as those without hope; which is, in fact, tantamount to being "without God in the world." He does not trace the finger of mercy in the bereavement. He cannot, or rather will not, feel that it is good for him to be afflicted; and instead of bereavements leading him to the fold of Christ, to the Shepherd and Bishop of his soul, he gives way to unhallowed grief, and refuses to listen to the voice of spiritual consolation. Now contrast both these results of calamity,—whether arising from loss of health, of property, or of endeared relatives, with the conduct of the "man unto whom the Lord will not impute iniquity." The latter feels, as I have already inferred, and feels acutely, too, the afflictive dispensations of God's providence; but his grief is of a complexion totally dissimilar to that which has been described. He is chastened, but not killed; that is, not dead to every sense of holy comfort. He is perplexed, but not in despair. He is cast down, but his hope of immortality is not destroyed. The very feelings of human nature make him sorrowful, yet is he always rejoicing in the mercy and love of God. If he be poor, as to this world, through the bereaving, or the withholding hand of his heavenly Father, yet does he make many rich in faith by his Christian fortitude in trial, and by speaking and living to the praise and glory of his Redeemer. To his faith he adds virtue; and by pureness, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, he goes forward in the strait and narrow path of eternal life, towards that rest which remaineth for the people of God. And if the blessedness of the Christian pilgrim is so evident in the patient endurance of his own individual sorrow, it may fairly be inferred that the sorrow of the world, which worketh death, has no place in his heart. He views with feelings of Christian regret, the miseries produced by sin,—by the indulgence of ungovernable tempers,—by the confusion occasioned in society through the violence of party-spirit; but though he deeply deplors their existence, he suffers them not to interrupt his own tranquillity of soul, or his intercourse and communion with his God and Saviour.

This leads me to notice the *second* substantial advantage the Christian possesses, to which the worldling is a total stranger: I mean peace of conscience. What are the wages of sin? St. Paul answers this question in one short word—Death. But previously to this final issue

of the hopes and fears of the transgressor, whose iniquity is not pardoned, there are pangs and throes of conscience to be endured, which constitute the sinner's life one of real unhappiness. "Through fear of death he is all his life-time subject to bondage." Not so the Christian. He is fully conscious, it is admitted, that he carries about with him a corrupt nature; that in him, that is, in his flesh, dwelleth nothing that is spiritually good; and he laments his every dereliction from the path of holiness, his every deviation from the line of scriptural duty. But he does not commit iniquity with greediness; he is not guilty of allowed transgression—he has earnestly implored the forgiveness of his past sins, and he feels a holy, yet humble confidence, that no imputation of his guilt will be made against him at the last great day. And thus that holy calm pervades his soul which is properly designated, "peace of conscience."

The last result of pardoned iniquity which I shall notice, is the final enjoyment of heaven. And well, indeed, might the Psalmist exclaim, in reference to this consummation of the Christian's joy, "blessed is he whose transgression is forgiven, and whose sin is covered." But, my brethren, who shall describe this glorious state of future existence? The tongue of an archangel would fail in the attempt. Of one thing we are certain, that in that scene of bliss ineffable, all will be pure and holy. No iniquity will then remain to be pardoned,—no transgression to be covered; for the body of sin having been destroyed, the happy spirits who shall be accounted worthy of that better resurrection, shall be clothed in spotless raiment. Mortality, with all its gross and earth-born desires, shall be swallowed up of life eternal. The mental vision being unclouded, and the tabernacle which it had inhabited while on earth, being made like unto Christ's glorious body, shall be purified from every stain of corruption, and dwell for ever with the Lord.

We are led, by this *last* reflection, to the contemplation of the only means through which the pardon of our sins can be obtained;—namely, by the blood and righteousness of Christ; "for there is no other name given under heaven amongst men whereby we can be saved, but that of Jesus Christ." And if the Christian hates sin for its own sake, in a how much higher degree must he deplore its existence when he views it as the sole cause of the sufferings of Calvary's Martyr. What becomes of the doctrine of sinless perfection, when we behold the Son of God stretched on the accursed tree to atone for the guilt of a world, dead in trespasses and sins? Had it been within the range of possibility that man could have approached his Maker with a clean heart and a right spirit, think you that Christ Jesus would have suffered a painful and ignominious death? No, my brethren, we are expressly assured, on apostolic authority, that "he died, the just for the unjust, that he might bring us to God;" "that he might make us the children of God, and exalt us to everlasting life." The reason why the Lord will not impute iniquity to his people is, that Christ has taken away the hand-writing that was against them, and nailed it to his cross. The Apostle, in his Epistle to the Romans, expressly states that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."

We were to consider, lastly, *who* they are to whom the Lord will not impute iniquity. Perhaps we cannot give a more satisfactory answer to this very important inquiry, than by quoting such passages from the revelation of God's holy will as clearly promise the blessing of the Most High to a certain description of characters. The passage referred to in the commencement of this discourse, will again assist our purpose—"Thou hast forgiven the iniquity of thy people, and covered all their sin." Now it is evident that the people of God are the persons to whom sin will not be imputed; and *who* they are will best appear from a further reference to the Scriptures. The following are a few of their characteristics. The Book of Psalms commences with these very strong expressions—"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and he doth meditate therein day and night. And he shall be like a tree planted by the rivers of water that bringeth forth fruit in its season; his leaf also shall not wither; and whatsoever he doeth shall prosper." In the 12th verse of the following Psalm, it is written, "Blessed are all they that put their trust in him." In the 128th this same blessedness is promised to every one that *feareth* the Lord, and walketh in his ways. Our Lord himself, in his Sermon on the Mount, declares, amongst many other things, that "Blessed are they which do *hunger and thirst after righteousness*, for they shall be filled. Blessed are the pure in heart, for they shall see God." And when a woman, in her astonishment at the gracious words which fell from his lips, thought only of the happiness of the mother who had brought forth and nourished such a son, Jesus said, "Yea, rather blessed are they that hear the Word of God, and *keep it*." We cannot now dwell on these several passages, each containing materials sufficient for a separate discourse. At the same time, the terms here employed, such as "not walking in the way of sinners," "fearing and trusting in God," and "walking in his commandments," are all so explicit, that the commonest and most uninformed capacity can readily understand them.

It remains, then, my Christian brethren, that we apply this subject to ourselves. Have *we* any good ground for believing that *our* transgression is forgiven,—that the Lord will not impute iniquity to us? In order to answer correctly these important questions, a strict examination of our own hearts will be necessary. Do we find there no secret love of impurity of any kind? Is there no favourite lust cherished?—no besetting sin encouraged? Do we hate iniquity for its own sake, as well as on account of its having rendered the crucifixion of our Lord necessary for its ablation? When we read that God is of purer eyes than to behold iniquity, do we search into the inmost recesses of our souls, to see if there be any wicked way in us, and pray earnestly for the influence of the Holy Spirit to lead us in the way everlasting? If, instead of all this, my brethren, we, in a fanatical but fatal spirit, resolve to sin that grace may abound,—if, in a formal spirit, we present our bodies in the temple of God on the Sabbath, to atone for sins committed in the week,—if, in a proud spirit, we seek to establish our own righteousness in opposition to the

righteousness of Christ,—if, in a Pharisaical spirit, we do our works to be seen of men,—if, in a presumptuous spirit, we deny our need of pardon, from the fancied purity of our own hearts,—if, in an exclusive and bigotted spirit, we say to our neighbour, “touch me not, for I am holier than thou!”—if, I say, in any such frame of mind as these I have now described, we suppose that God will not impute iniquity to us, be sure, my brethren, our expectation and our faith are alike vain. But if, by patient continuance in well doing, we seek for glory and immortality;—if, in humble yet confident reliance on the all-sufficient merits of our adorable Redeemer;—if, in unpresuming dependance on the grace of the Holy Spirit; we are pressing towards the prize of our high calling of God in Christ Jesus, our sins will be wiped out of the book of God’s remembrance, and our persons and services be accepted at the throne of mercy.

J. T.

MISCELLANEOUS.

THE LIFE OF THE RIGHT HON. AND RIGHT REV. DR. HENRY COMPTON, LATE LORD BISHOP OF LONDON.

(*Concluded from page 495.*)

THE Commons, in 1701, having lodg’d an Impeachment in the House of Peers against several Lords for high crimes and misdemeanors, and amongst others against John Lord Somers, some time before Lord Chancellor of England, and not shewing themselves so forward to proceed to his tryal as their Lordships expected, they appointed a day for it, without consulting the Commons, in Westminster Hall; which day being come, and the Commons not yet ready to make good their impeachment, a debate arose upon it in the House of Peers: but the question being put whether they should go into the Hall, and proceed upon the tryal according to the order of the day; it was resolv’d in the affirmative. Several Lords to the number of twenty or thirty dissented from this resolution, among whom the Bishop of London was the second: they entred their reasons for it in the journal of the House, but they were expung’d by the order of the next day.

The Lords thereupon sending a message to the Commons, that they intended to proceed immediately to the Lord Somers’s tryal, and finding by the messenger that the House was adjourned; after some other formalities, a motion was made to acquit the Lord Somers: after a long debate and several questions ask’d the judges, the question was put whether the question then stated should be put in the court below, and resolv’d in the affirmative. Here his Lordship also with thirty more were dissentients, and their reasons again expunged.

This done the Lord Keeper put the question as follows: That the Lord Somers be acquitted of the articles against him exhibited by the House of Commons, and all things therein contain’d; and that the said impeachment be dismiss’d. There were fifty-seven for him, and said content, and thirty-one against him who said non-content, of which number my Lord of London was one.

The Lords soon after proceeding to the tryal of the Earl of Orford, upon the same foot as that of Somers; neither the Bishop of London nor any of the non-contents at my Lord Somers's tryal appeared there, so that he was unanimously acquitted by all the Lords that were then present.

Her Majesty Queen Anne, upon the decease of King William III. on the 8th of March, 1701—2, ascending the throne of her ancestors, his Lordship as he ever had a very large share in the esteem and favour of this princess, who knew his heart as well as her own to be entirely English, and that no consideration whatsoever should ever be able to divert him from the true interest of the church and the crown; he was not only continued a Member of her Majesty's most honourable Privy-Council, but frequently consulted with in private, especially about the affairs of the Church. Its believ'd, the dissolution or rather the not renewing of the Commission granted by King William to the Archbishop of Canterbury and others, for conferring Ecclesiastical Preferments vested in the crown was chiefly owing to his Lordship's advice. Be that as it will, her Majesty did not think it prudent to revive it. She looking upon it as a piece of partiality for the sake of one party, exclusive of all others of the clergy, whom she rightly judged to have equal if not rather superior merit to them.

A new war breaking out against France and Spain, in the possession of the Duke of Anjou, in the first year of her Majesty's reign; it made an addition to the burden already laid upon the good Bishop's shoulders, it being his business to provide and recommend chaplains for the service. I have heard some people, who, I believe, were not really enemies to his Lordship, blame his conduct about ordaining and sending some persons into the service, who were not fully qualified either as to learning or morals for so sacred a function: that some of them might be so in such a number, is not improbable; there was a Judas even amongst the twelve.

It may in like manner be considered that persons of the most liberal education, and others of the most exemplary piety, are generally better provided for at home; or else do not at all like the company of sailors and soldiers, whose profaneness must grieve their righteous souls, without any or little hopes of reforming them; so general the contagion had spread both in our fleets and armies: some I have known my self who have apply'd to his Lordship for ordination, and notwithstanding they brought sufficient testimonials with them, he has for some time put them off, and perswaded them to betake themselves to some other employments, which he took them to be much better qualified for.

But to return, her Majesty had not been many months upon the throne, when she was pleased to issue out a Commission, which she was impower'd to do by Act of Parliament, to nominate persons to treat about an union with the kingdom of Scotland. Of the number of these was Henry Lord Bishop of London, and two and twenty more, of which Thomas Lord Archbishop of Canterbury was the only other clergyman, and he is usually put into instruments of that nature of course, as being the Metropolitan of all England. The ill success of this commission, and the backwardness of the Scotch to come into

the measures concerted for the union of the two nations, shall be no subject of our present inquiry; but we are to look back a little and observe that her Majesty in the beginning of her reign, having sent a fleet under the command of Sir George Rook, and land forces under the Duke of Ormond to attack the city of Cadiz in Spain; though they failed of success in that great enterprise, they did wonderful services in destroying the French squadron and Spanish galleons put into Vigo for their security; to say nothing of the great treasure brought from thence home by them. Her Majesty, thinking it a duty highly incumbent upon her and other people to return their solemn thanks to God Almighty for such signal success, appointed a general day of thanksgiving, and went in procession to St. Paul's Cathedral: Every thing was managed with the utmost decency and order, my Lord Bishop of London sate in his throne or stall, the Dean and Prebendaries within the rails of the altar, and the choir was placed in the organ loft. The Bishop himself read the Communion Service, and Sir Jonathan Trelawny Lord Bishop of Exeter preached an excellent sermon on these words, Joshua xiii. 9, "But as for you no man hath been able to stand before you to this day."

I shall not enter upon a detail of the proceedings in Parliament about the Occasional Conformity Bill: It was observed to have been a very common practice in the former reign, and those who had the interest of the Church of England most at heart, among whom his Lordship was one, saw it then with grief of heart, and yet without prospects of any remedy. But now that her Majesty was ascended the throne, the true sons of the Church made no doubt but to get an act to prevent it; and 'tis pitty the Lords and Commons could not have a better understanding about it: but this, it seems, was a work to be done at another time, and his Lordship had the happiness to live to see it fully accomplished. And 'tis past all manner of doubt that it was a very great satisfaction to his mind to find the Church so happily secured by it.

If the Bishop of London was not one of those who put her Majesty upon discharging the arrears of tenths due to the Exchequer, upon small rectories and vicarages, not exceeding thirty pounds per annum, by the most improv'd valuations of the same; he certainly contributed very much towards the effecting of it. So he did in promoting the act for making more effectual her Majesty's most gracious intention for the augmentation of the maintenance of the poor clergy, by enabling her Majesty to grant in perpetuity the revenues of the first-fruits and tenths; and also for enabling any other person to make grants for the same purpose. Being thus far serviceable to those of the inferior clergy, his Lordship could not but be one in her Majesty's patent constituting a body politic and corporate by the name of the Governors of the Bounty of Queen Anne; so was the Bishop of London for the time being always to be one.

We all remember the time, when even in the best of protestant reigns, through the perverse humour of some, and the crooked policy of others, the Church was thought to be in great danger: its not compatible with my design to enter into the particulars of it. I'll leave it to the consideration and recollection of every true and intelli-

gent churchman. It was certainly thought to be no such imaginary fears as was suggested by those, who had no inclination any search should be made into it. It became at last a debate in the House of Peers, when a noble Lord ending his harangue thus against it: "That upon her Majesty's happy succession for some time the complaint was silent, but that when she was pleased to make some alteration in her ministry, it was immediately reviv'd and continued ever since, and then concluded that the Church was in no manner of danger." This gave occasion to my Lord Bishop of London to speak; for coming into the house just when the last words were delivered, he immediately took that Lord up, giving for his reasons that the Church was in danger, "That prophaneness and irreligion was so rife amongst us, and the licentiousness of the press so intollerable, from whence books proceeded not fit to be read, and that sermons were preached wherein rebellion was authorized and resistance to the higher powers encouraged."

I need not mention how the debate ended; it was carry'd by sixty-one against thirty for the Church's being in no danger; and of all the Bishops none dissented but the Archbishop of York, the Bishop of London, and the Bishop of Bath and Wells; the rest were either absent or of the opposite party.

The Scotch by this time were brought into a better temper concerning the union of the two kingdoms. What wrought this change in them may be easily guess'd at; but I forbear national reflections. I do not find my Lord Bishop of London's name in the new Commission granted by her Majesty in April, 1706 on the side of England as before, for treating on that important affair. The reason of this, unless it was that Whiggery had the ascendancy at court, I cannot pretend to assign, and yet both the Archbishops are in, and no other of the order; whereas the Archbishop of York was not in the other commission issued out in the first year of her Majesty's reign.

The good Bishop about this time seem'd to have more deference paid to him by the Churches abroad than the State did at home; I cannot pretend to trace the original cause of the displeasure of the Genevese, and who they were that made such wrong representations of the church of England, and particularly of the famous University of Oxford concerning their Church: to rectify which, the ministers and professors of that Church and the University, could think of no body so proper and willing as his Lordship. I wish I could have procured all the letters which pass'd between them on this occasion, my disability in this kind I own to be some imperfection in this life I am writing; nevertheless, those that are come into my hands take as here following:

"MUCH HONOURED GENTLEMEN AND BRETHREN,—When I received the last letter written to me by your body, I was at such a distance from London in the country, that I could not return till towards the conclusion of the year; and whilst I was preparing to send you an answer, I was seiz'd with so violent and long fits of the gout, that at this very time I am not able to write to you with my own hand. I am sorry that so disagreeable an accident should have fallen out, which could make you suspect the sincerity of our affections. However it is not so much an ill design, but rather an unhappy custom

which has not been able hitherto to be quite rooted out, among a sort of people, either for want of time, or of penetrating rightly into all the qualifications, requisite to make all the nice reflections upon the various chances which our time has produc'd: it will not be amiss for me to tell you, gentlemen, that the source of that prejudice remaining among some against your Church to this day, must be traced as far as the reign of Queen Mary. Then one Goodman, with some other refugees, compiled in one of their assemblies in your city, a certain body of articles concerning discipline, which being maintain'd with much heat by some malecontents in England, caus'd great troubles and scandals both in Church and State in Queen Elizabeth's reign. As the writers of those times, who undertook to refute this pernicious anarchial principle, often make mention of Geneva, not only because these articles were first hatched there by Goodman and his followers; but also because it was judged that Mr. Beza likewise did support them too much; it is no wonder if some persons, either of no great judgment, or very little versed in what passes in the world in our days, still retain now and then some remnants of the old language. But, gentlemen, I dare give you my word, that there is scarce a person deserving to be taken notice of, either by you or us, who is not also lately satisfied with those obliging ways you have made use of in regard of our church; and who is not ready to discourage and disallow those disobliging and injurious expressions. I can assure you in particular, in the behalf of the University of Oxford, that the governors and heads of the colleges are much dissatisfied with the indiscretion of those that make use of such odious reflections; nay, they have even given me authority to let you know in their names, that for the future they will take great care, to the best of their power, to prevent and stifle such like inconsiderate expressions. As to what belongs to myself, gentlemen, 'tis not needful to tell you once more how sensible I am of those obliging assurances given to me both by you and the late Mr. Tronchin, of that due respect you intend always to preserve for the discipline and liturgy of our Church. I hope there is not so much as one of its true members but what is fully disposed to make it his utmost endeavours to encourage you in these favourable sentiments; this obliges me to desire you to rest assur'd of my affection and my services, and to believe that

I am, most Honoured Gentlemen and Brethren,
Your most humble and most obedient Servant and Brother,
(Sign'd) HENRY LONDON.

"Fulham, Apr. 30th, 1706."

To this Letter the Pastors, &c. of Geneva, sent this answer:

"MY LORD,—We received but some few days ago, the letter which your Lordship has done us the honour to write to us, dated the 30th of April last, so that we have not been able to testify to you sooner our acknowledgment for the goodness you have had to lay our interests to heart, and reconcile us to some members of the Church of England, who had received sinister impressions about our sentiments concerning the discipline and liturgy of our Church. We have seen with particular joy the effect which your care, attended with exquisite

piety and charity, has had on the directors of the University of Oxford. We are extremely well pleased with the regard they shew to us, and we write to them this day, to assure them of the esteem we have for the Church of England; of our disposition to communicate with them as often as opportunity may offer; of the respect we have for their persons; and of our desire to maintain with them such a correspondence as may conduce to the common good of the Protestant Churches, and to the honour of the Church of England in particular. If these steps on both sides produce any wholesome effect, it will be owing to your Lordship, in whose power it is to make us enter into all the engagements you shall judge proper for the peace of the Churches. Continue, my Lord, your labours in so good a work; heaven will bless your holy intentions. We shall see more and more the love of peace settled in the flourishing kingdoms of her Britannic Majesty; and that peace will undoubtedly contribute to the advancement of truth and piety; the destruction of vice and error, and the propagation of Christian liberty, oppress'd in many places by Popish tyranny. We pray God, my Lord, to preserve you so long, as that you may see those happy successes and the sequel of the surprizing wonders which her Majesty's glorious reign has produced: for what may not we hope from so happy beginnings, and from events wherein the hand of God is so sensibly to be seen? We beseech you to preserve to us that precious charity you have express'd for us; and on our part we shall never be wanting in any thing which the esteem and respect due to your Lordship exacts.

We remain, my Lord, your most humble and most obedient Servants, the Pastors and Professors of the Church and Academy of Geneva. And for all signed,

ANTHONY LEGAR, *Pastor and Moderator.*
FABRI, *Secretary.*"

Those gentlemen wrote also a very handsome letter in Latin to the University of Oxford, which begins thus:

Most Noble, most Renowned, most Learned, our much honoured and most dear Brethren in Christ,—The letter by which the most illustrious Prelate Henry Bishop of London was pleased to acquaint us with your affection for us, was extremely acceptable to us. For, having been informed you have entertained an ill opinion of us, and that the name of Geneva was become odious among you, he let us know on your part, that those were prejudices and antiquated notions, not yet wholly extinguished; and that what has been published thereupon by some did not concern us; but certain persons, who rejecting the discipline and liturgy of the Church of England, pretend to act by our example. But that most illustrious prelate knew this was a thing wholly remote from our sentiments; and indeed, most dear and much honoured brethren in Christ, we are so far from having a dislike to the Church of England, that we have rather always had a great esteem for her: nor when any of us have been in England have we avoided her congregations and communion. Our ministers, especially Calvin and Beza, hold correspondence by letters with the most eminent prelates of England; and we have never let slip any occasion that has been

offered to shew our esteem of the liturgy and confession of faith ; of which divers testimonies are extant."

The University wrote them a very civil and obliging answer, and said, "They had received with joy the letter which the Reverend Father in Christ, the Bishop of London, transmitted to their hands : that 'twas very acceptable to that University, upon consideration that it came from University men, eminent for piety, learning, and an ardent zeal for the Reform'd Religion : but yet more acceptable, for its being recommended and handed to them by that pious prelate, whom no man outdid either in nourishing and maintaining the Church of England with a fatherly affection, or in a brotherly charity for all foreign churches, join'd by the strictest bond of the purer faith, tho' never so much separated by the distance of places," &c.

As his Lordship was never wanting in his endeavours to promote a good opinion in foreign Protestants concerning the doctrine and discipline of the Church of England, and her moderate sentiments of them ; so he could not but be grieved at heart to find the representatives of the Church in convocation assembled, so much at variance amongst themselves, and especially the upper and lower house. Its out of my way to enter upon the particulars of the differences between them, which the Bishop and all good men wished had never been set on foot, but that the ambassadors of peace had been entirely at peace among themselves.

Indeed things calmed by degrees and gave some hopes of a better understanding between the two houses ; but the affair of Dr. Henry Sacheverel, which came on apace, allarm'd the Church and nation to a degree beyond expression : his Lordship, as well as many other excellent churchmen and good patriots, rightly judging that the Doctor's cause was that of the Church of England, stickled with all their might in his behalf. He was impeach'd in Parliament and try'd in 1710 ; of which I shall take no further notice than where I find my Lord of London particularly engaged.

Now the House of Peers, upon a question started by the Earl of Nottingham in favour of the Doctor, having resolv'd, that in impeachments they were to proceed according to the law of the land, and the law and usage of Parliament, having found a president for the same in the case of Dr. Manwaring, a debate arose whether a question should be stated, when it was proposed by the Doctor's friends to adjourn the house ; then the question was put, whether the House should be adjourn'd, which was resolv'd in the negative. His Lordship hereupon dissented, and so did no less than forty-eight more of the Lords spiritual and temporal.

Then the debate went on, and at last the question being put, that by the law and usage of Parliament in prosecutions upon impeachments for high crimes and misdemeanors, by writing or speaking, the particular words supposed to be criminal, were not necessarily to be expressly specify'd in such impeachments, it was resolv'd in the affirmative. The dissentient Lords here were the Duke of Buckingham, the Archbishop of York, the Bishop of London, the Duke of Hamilton, the Lord Berkley of Stretton, the Earl of Northesk, the Lord Dartmouth, the Earl of Marr, the Lord Haversham, the Lord Bishop

of Rochester, and Lord Bishop of Bath and Wells; for which they gave their reasons at large.

When the main question came to be put, that the Commons had made good their first article of impeachment against Dr. Sacheverel, it was resolv'd in the affirmative, against which several Lords, and among others my Lord Bishop entered this protest; because, by the laws of the land, the laws of Parliament, and the inherent rights of peerage, every peer was to judge for himself both of the fact as well as of the law; and could not be precluded from it by any majority, which indeed must determine the case in respect of the criminal; but never did nor could preclude any Lord from voting the party accused, guilty or not guilty of the fact, as well as of the crime of such fact.

The question at length being put and carry'd in the affirmative, whether Dr. Sacheverel was guilty of high crimes and misdemeanors, charged upon him by the impeachment of the House of Commons, several Lords protested against it to the number of thirty-four, of which my Lord Bishop was one, and gave their reasons for it.

The Doctor hereupon was found guilty by sixty-nine against fifty-two, who were for not guilty, of which last number was the good Bishop and one of the forty-seven who entered his dissent; and being willing to bear his testimony to the last, when the sentence came to be pronounced against the Doctor, his Lordship was one of the thirty-two that dissented from it.

The trial of Dr. Sacheverel and other concurring causes having wrought a change in the ministry, and been the occasion of the presenting of multitudes of addresses to her Majesty upon it, his Lordship, at the head of the London and Westminster clergy, show'd all cheerfulness to express their satisfaction upon the happy alterations made; declaring to her Majesty that their hearts had all along accompanied their fellow subjects, the genuine sons of the Church of England, in their dutiful applications to her Majesty from all parts of the kingdom; that they had with great satisfaction observed the zeal which they had express'd in behalf of her royal title and prerogative, and the indignation which they had shewn at the unprecedented attempts lately made to undermine not only our excellent Constitution in Church and State, but all religion and government.

That they were the less eager to lay hold on that occasion of approaching her throne, because they had before freely declar'd themselves on those heads from the pulpit, under the eye of her Majesty and in the face of the whole world.

But that the time was now come, when they could no longer be innocently silent; since the acknowledgment of her Majesty's hereditary title and irresistible authority was openly and boldly represented as a plain declaration in favour of the Pretender.

That they look'd upon the clergy as deeply involved in that malicious calumny, and therefore thought themselves obliged to express their utmost abhorrence of any such disguised and treacherous intention, which their hearts, entirely devoted to her Majesty, were not capable of harbouring, and which they believed none but the avowed or secret friends of the Pretender, would, in order to facilitate their wicked designs, have endeavour'd to fasten upon them.

That they had sworn and were stedfastly purposed to pay all duty and allegiance to her Majesty, their rightful and lawful sovereign, whose title to the crown by descent had been affirm'd and recogniz'd by all her liege people in full Parliament. That they knew of no other person who had any claim to their obedience, nor would they ever do any thing, either in or after her Majesty's reign, (should they be so unfortunate as to survive it) which might seem in the least to favour such claims and pretensions.

That their eyes were then fix'd on her Majesty alone, that all their wishes and vows were employ'd for the length, peace, and prosperity of her reign; and that whenever it should please God for their sins to withdraw so valuable a blessing without any alleviation of hope by issue from her Majesty; they acknowledged the most illustrious House of Hanover as the next heirs in the Protestant line, to have the only right of ascending the throne, and indisputable title to their allegiance.

Then they thank'd God from the bottom of their hearts for the legal provisions made, to secure them from Popery and arbitrary power, which they once through the Divine assistance vigorously and successfully withstood, when they were breaking in upon our Constitution: nor should they fail to manifest an equal zeal against them, whenever and by what means soever they should meditate a return.

They were firmly perswaded, that this was the unanimous sense and resolution of the clergy, not only of these cities, but of the whole kingdom; as they doubted not would appear to her Majesty, when ever they had an opportunity of expressing it in convocation.

That in the mean time, they would not cease to bow their knees to God, and most ardently to pray, that he would multiply and increase the successes, with which her wise and just designs had been hitherto attended, and continued to bless her arms and counsels, till they had effectually subdued the restless enemies of their peace both at home and abroad, defeated the menaces of the proud, and the devices of the crafty, and scattered all the people that delighted in war.

When the clergy came to meet in convocation in the beginning of the year 1711, they were over-joy'd to find the Queen's licence brought to them to inpower them to sit and do business, in as ample a manner as ever was granted since the Reformation. It added also to their satisfaction, that the licence, in the absence of the Archbishop of Canterbury, as President and Metropolitan, was directed to the Bishop of London, or in his absence to the Bishop of Bath and Wells, to preside over them. Its none of our business here to meddle with the proceedings of the Convocation, but to observe that the Court, not long after, for what reason I know not, thought fit to grant a new licence wherein his Lordship was also to preside, in case of the absence of the Metropolitan. His Lordship was now grown very infirm, and an unhappy fall he had in his house at Fulham, added a further weight to the infirmities of old age, wreck'd with the gout; till at length nature being not able to hold out any longer, the good old prelate surrendered up his pious soul to him that gave it, on the 7th day of July, at Fulham, in the eighty-first year of his age, having been a Bishop near forty years. His corpse was bury'd with decent solemnity on

Life of Bishop Compton.

Wednesday, the 15th of the same month, in Fulham Church-Yard, according to his own directions in his life-time ; he being the ninety-second bishop from St. Miletus that presided over the See of London.

— Flere et meminisse Juvabit.

Having thus brought this truly orthodox and excellent good man to his silent grave, we cannot leave him there without further remarking, that he was peculiarly called the Protestant Bishop at the time of the Revolution ; he being indeed the ornament and security of the Protestant cause : so great was his pastoral care of his flock, that he not only resided always within his diocese, but even it may be said in every part of it ; he visited parish by parish, to shew that his clergy should do so from house to house. But his diocese being more extensive than all others, and the foreign plantations subject to his care and inspection, he had a longing to visit them also, and nothing could have hindered him from it, but the tumultuous times he lived in. He was one of the best bred men of his time, courteous, affable, not full of words, but very conversible, and always easy of access ; generous and charitable beyond example, and exceeding hospitable to friends and neighbours ; besides which he constantly provided for twelve poor people, and for many others accidentally at his gate. He disposed money to every one who could make out he was a proper object of charity. Several ancient people he supported by constant yearly pensions, several children he maintain'd at school at his own charge, besides those educated from children, and brought up to the University, to sea, and trades. He never left what he undertook imperfect and unfinished. As for the church and clergy, he spared no cost and pains to serve them in a more lasting manner. He bought in several advowsons, gave large sums for rebuilding of churches, and greater still for buying in impropriations, and settling them upon poor vicars. He was on this and all other accounts, a man of the largest and most public spirit ; he had no little artful, selfish designs, but wished and promoted the welfare of all men, and no body more than himself that of the Protestant interest, which he would gladly have seen more united. He loved to remember what was for any one's advantage ; if any offended, he would ever prevent their asking pardon by his haste to give it ; and among a thousand instances, its not the least remarkable that in a quarrel between a London minister and his parishioners, the good Bishop being called in, and finding it proved against the Rector that he had spoke vilely and contemptuously of his Diocesan ; he made this christian reply, " I am glad of it, for he has given me an opportunity of setting you a good example in forgiving him."

But though he had the fewest faults himself, he would beg pardon as if he had the most. I shall not say any thing of the strict regularity of his private and public devotions, they are too well known. To conclude therefore, never did such tender and manly passions meet in one breast before, never such fortitude and firmness, mixt with so much meekness and modesty ; he was never seen to be affraid or concerned ; in the midst of storms, he himself was calm, and so continued in the very article of death, which is so very shocking to human nature.

QUARTERLY THEOLOGICAL REVIEW.

MR. EDITOR,—*These* are days of bold speculation, of extravagant and indiscreet liberality of sentiment, in politics and in religion; and I tremble for the consequences both to Church and State. Divines and statesmen seem to vie with each other in their concessions to the enemy. As to religion, there is an alarming concession, as I conceive, made to Calvinists in Art. VI. No. X. of the *Theological Review*. My motive in the observations which I shall make on it is, to attract the attention of some more able disputant than myself to a consideration of the subject. I am myself a timid reasoner in divinity, and this very timidity, perhaps, has led me, at times, into danger. Like a bird, fascinated by the glaring eye of the rattle-snake, I have more than once been forced, as it were, even from dread of some subjects, almost to the brink of a precipice, beneath which a yawning gulf has been ready to swallow me up. This has been the case with regard to the abstruse subject of *election*. But I used to thank my God that, before I was precipitated into the abyss below, amidst the waves of metaphysical reasoning, I thought I had found a *rock* on which I might fix my foot in *safety*. The *attributes* of God formed this *rock*. I thought this fortress impregnable. I reasoned thus with myself. Though God is not possessed of passions as man is, and though his attributes are infinite, and therefore not fully to be comprehended by our limited faculties; yet, as far as man is concerned, they must be *consistent* with the ideas we conceive of them, for we are enjoined to imitate them, we are directed “to be perfect, as our heavenly Father is perfect,” to be like *him* “who sendeth rain upon the just and on the unjust.” These attributes, then, must be, not indeed in degree, as to *love, mercy, truth, and justice*, according to our conceptions of these qualities in man, but yet *consistent* with our conceptions of them, as to every doctrinal and practical purpose. Now, I found it asserted in Scripture, that “God is love;” that “he is full of compassion and long-suffering,” and that “his *mercy* is over all his works.” When I saw such passages, I used to say, “Since there is this good God in heaven, there can be no *partiality* with *him*; he can neither elect *me*, *unconditionally*, to eternal happiness, nor, *unconditionally*, exclude me from heaven. God,” said I, “is no respecter of persons.” Here I thought I was resting on firm ground. “But *no*,” says our reviewer, “you are mistaken; you have been treading on the sand, and it is slipping fast from beneath your feet. No dependance can be placed, on this subject, on the attributes of God. As they are displayed in his dispensations in this world, the analogy is against you. Look to the inequalities with which his favours are dispensed, both to nations and individuals. Communities,” says he, “are *elected* to renown and prosperity, to intelligence and freedom; or are doomed, for ages, to feebleness, ignorance, and slavery. And, as to religion, look to the *partial* dissemination of Christianity over the globe. With respect to individuals, some men are *elected* to opulence and rank, to talent and to genius, to vigorous health and elastic spirits, while multitudes are consigned to contempt, or sickness, or hopeless poverty. And as to religion and morality, some persons are sent into the world with better dispositions than others, or with a greater fitness for adoption

into the body of God's peculiar people. There is an *election* of some to be gifted with more teachable tempers than others, from their birth; and an *election* of others, without any known cause, to become the objects of the Deity's especial favour and goodness. Herein, I say, the analogy is against you." And, to crown the whole, "Any attempt," says he, "to reconcile it (*election*) with his attributes, (the attributes of God,) by a process of argument, is an officious, and scarcely a pious assumption of the office of vindicating the ways of Providence to man."

We must not be, tamely and without resistance, thus beaten out of our strong-hold against the *horrid* doctrine of Calvin, which deprives a God of mercy of his most amiable attributes. Forbid it, Heaven! I trust I shall see this subject taken up, not only seriously, but with ability. In the mean time, I will take the liberty of offering a few observations of my own, in opposition to the concessions of this well-meaning but indiscreet reviewer.

As to the *partial* extension of the blessings of the Gospel to the nations of the earth, may there not be *natural* and, at *present*, insurmountable obstacles, in some countries, to the reception of it, and those obstacles the result of their own conduct? But, shall it be always thus? We know, from the certain word of prophecy, that the time will come when all the earth "shall be filled with the knowledge of God, as the waters cover the sea," when "there shall be one fold and one Shepherd." As to the *partial* distribution of the good things of this world, does our reviewer forget that our present condition is intended as a *state of trial*, of *probation*? And that, if all things were equal *here*, there would be no opportunity for the exercise of some of our best qualities and dispositions; for charity, for instance, —for compassion—for gratitude? But who, besides this reviewer, ever thought of looking to the unequal distribution of worldly advantages for an analogy as to the *moral government* of God? I had always thought, with Bishop Butler, that such an analogy was to be sought for in the tendency of men's *moral* actions; that we were to look to the misery which *vice* inevitably entails on those who pursue it, and the prosperity and happiness which are the result of *virtue*, to find an indication of God's moral government begun in his natural government. And here we shall find that God is no *partial* governor of the world; but that even his *natural* government of the world gives us a terrible warning, that "he will hereafter render to every man according to his works."

I am, Mr. Editor, one of your constant Readers,

THEOPHILUS.

SCHISM.

(Continued from page 440.)

FROM Mr. Towgood's mistakes on the Church Baptism, we naturally pass to those on the Church Confirmation.

Mr. Towgood thus addresses Mr. White:

You observe, "Another administration of our church is confirmation: this, you know, you have wholly discarded: and, surely, you will be obliged to

acknowledge you have lost thereby a very great advantage,—greatly conducive to future holiness of life." Yes Sir, this we will freely own, when you also will acknowledge that you are wiser than the apostles, and can better judge what is *conducive to holiness*, and to the *advantage of the church*, than its great lawgiver Jesus Christ. Had this ceremony of confirmation been really of great advantage, and conducive to holiness, it is very strange that neither Christ, nor his apostles, should have ordained it. That it is an apostolic institution you have not so much as attempted to prove, unless Calvin's conjecture must be admitted as proof.—Pp. 39, 40.

This statement contains an unwarranted assumption and a positive MISTAKE. It is *assumed* that neither Christ nor his apostles ordained confirmation. To this point we shall speak presently. In the meantime let us consider the mistake grounded on this very gratuitous assumption.

Mr. T.'s inference is, that a practice not ordained by Christ or his apostles cannot be of great advantage and conducive to holiness; and that to introduce any such practice, is to affect wisdom superior to Christ. Now any one who recollects the extreme paucity and simplicity of those ceremonies which Christ and his apostles, without controversy, ordained, must instantly see that, if Mr. Towgood's view be correct, every Christian communion, dissenting as well as established, has assumed this profane exaltation. For there is not one where many things are not done, for which neither Christ nor his apostles give precept or example. We have already largely discussed the right of every national or particular church to decree rites and ceremonies not repugnant to Scripture; and we shall now only add, that the confessedly small number of these made absolutely obligatory, is a proof that the wisdom of God in providing a religion which was not to be, like the Mosaic, temporary or national, but everlasting and universal, left a wide discretion in his Church in indifferent things, that such might be varied according to habits, customs, and contingencies; provided, of course, all things were done to edifying.

But Mr. Towgood, arguing on his assumption, falls largely into mistakes.

The text usually urged for it, [confirmation,] (Acts viii. 14,) I presume you are fully sensible has no weight. Peter's and John's going down to Samaria to pray, and *laying their hands* on those whom Philip had baptized, is surely, no precedent, no direction, no institution, nor command, for our bishops to do likewise. For, the end for which the apostles did it, it is expressly said, (ver. 15, 17,) *was, that they might receive the Holy Ghost, i. e. its miraculous gifts; and they prayed for them, and laid their hands on them, and they received the Holy Ghost.* That it was the miraculous gifts (such as prophesying, speaking with tongues, &c.) to form them into a church, cannot be disputed, because they were something visible and obvious to the sense; something which struck the wonder and ambition of the wicked sorcerer; for, it is said, *when Simon saw, that through laying on of the apostles' hands, the Holy Ghost was given, he offered them money.*—Besides, as Dr. Whitty justly observes, if they laid not their hands on all who were baptised, it makes nothing for confirmation; if they did, then Simon Magus also was confirmed, and received the Holy Ghost, which you will by no means admit.—Pp. 40, 41.

We do not say that the alleged text *proves* confirmation to be an apostolic practice: but to "presume" (presumption again!) it has "no weight," is to presume against the opinions of very many divines,

far more learned, far more acute, than Mr. Towgood. We do not even positively say, that confirmation was *universally* practised in the days of the apostles; but we think we shall be able to produce *one* text which can only be satisfactorily interpreted on the supposition that it *was* practised, and thought important at that time. However this be, let us at present examine the MISTAKES with which this passage abounds.

The reader will observe the dogmatical style of Mr. Towgood: all is ASSERTION. This alone is unfavourable to his cause with men of reflection. First, he tells us, "the end for which the apostles did it, it is expressly said (ver. 15, 17.) was, *that they might receive the Holy Ghost*, I. E. ITS [His] MIRACULOUS GIFTS. The "i. e." is Mr. Towgood's inference, which, after his fashion, he informs us, "cannot be disputed;" but if Mr. Towgood meant, as his argument shews he did, to affirm that the miraculous gifts ONLY of the Holy Spirit are here intended, we are hardy enough to dispute. No such restriction is made by the historian; nor is there any thing in the circumstances to make it necessary. Next, there is nothing to shew that Simon Magus did not receive the Holy Ghost. He did not receive the power of *communicating* the divine influence, nor did ordinary converts receive this; this, and not the influence itself, was what he sought to purchase. If it be contended that Simon could not have received the Holy Spirit without being delivered from "the gall of bitterness and the bond of iniquity," this is rather a doctrine of Calvin than of the Bible. The Spirit of God liberates, but not forcibly; he gives us the means of holiness, not holiness itself: we are requested to employ his grace; but, unless employed, it will avail nothing, except to condemnation. It is certain, from our Lord's own words, that the Spirit of God may be received, and yet the recipient commit iniquity, and be condemned. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity."* Neither, "if they laid not their hands on all who were baptized," does it "make nothing for confirmation." As well might it be contended that there are no confirmations now, because the Bishop NEVER confirms all who have been baptized in every parish.

Our object being rather to meet Mr. Towgood's objections than to prove the antiquity of confirmation, we shall, on this last head, wholly pass over Acts xix. 6, and request Mr. Towgood's disciples to inform us what is meant by the "laying on of hands," called by St. Paul (Heb. vi. 1.) a "foundation" or "fundamental doctrine," (*θεμελίον*) and one of "the principles (*ἀρχαὶ*) of the doctrine of Christ," and placed by him with REPENTANCE, FAITH, BAPTISM, THE RESURRECTION, AND THE ETERNAL JUDGEMENT? Surely no doctrine of temporary importance would be thus classed, and thus characterized. Refer it to confirmation, and all is clear. But on what other reference does it become so?

* Matth. vii. 22, 29.

But confirmation, according to Mr. Towgood,

Is so far from being greatly conducive to holiness of life, that there is great reason to apprehend it may be productive of quite different, and even dangerous consequences, by cherishing in men's minds false and presumptuous hopes, or by deluding them into wrong notions, as to the safety of their state, and the terms of acceptance and favour with God.—P. 41.

Let us hear Mr. T. attempt to prove his paradox :

By the order of your Common Prayer, *all persons baptised, when they come to competent years, and are able to say the Lord's prayer, creed, and ten commandments, and the answers of the short catechism, are to be brought to confirmation.* The bishop having asked, "whether they renew the solemn promise and vow which was made in their names in baptism," &c.—upon their answering, *we do*, he proceeds thereupon to declare in the most solemn manner, even in an address to God himself, *that he has vouchsafed to regenerate these his servants by water and the Holy Ghost ; (note, not by water only, but also by the Holy Ghost) and to give them the forgiveness of all their sins ;* and, laying his hand upon the head of each particular person, he certifies him by that sign of God's favour and gracious goodness towards him.

I pray you, Sir, in the name of God, inform me, what warrant has the bishop to pronounce a man's sins all forgiven, and himself regenerated by the Holy Ghost, upon no other grounds than his being able to say the short catechism, and declaring that he stands by his baptismal engagements? Will you say that this is the christian doctrine concerning the terms of acceptance and forgiveness with God? Are good vows and resolutions, declared in the church, infallible or proper proofs of a regeneration by the Holy Ghost? Is a man's professing that he repents, and promising that he will live godly, that actual repentance and amendment of life which alone can insure the divine pardon and favour? Are there not multitudes who call Christ their Lord, and publicly profess to stand by their baptismal covenant, whom, however, he will reject with abhorrence at last? You will inform me then, Sir, how the bishops, upon this mere profession and promise, presume to declare to Almighty God, and to assure the person, that he is regenerated, forgiven, and unquestionably in a state of favour with heaven!—Pp. 41, 42.

This is a long extract : but it is of some consequence to our argument that the reader should see Mr. Towgood's blunders at full length.

It is evident that Mr. Towgood entertained an opinion, which, however MISTAKEN, is not singular ;—the non-coincidence of baptism and regeneration. This mistake is very capable of exposure ; but it is not our business here to expose it, as this has been done so often and so well, that any thing which we could adduce must necessarily be superfluous. Every reader who is at all likely to take an interest in our present observations, has, most probably, sifted this question for himself. But Mr. Towgood's ambition would not allow him to be content with ordinary mistakes ; he therefore incurs the enormous blunder, that the bishop pronounces a man's sins all forgiven, and himself regenerated by the Holy Ghost, UPON NO OTHER GROUNDS THAN HIS BEING ABLE TO SAY THE SHORT CATECHISM, AND DECLARING THAT HE STANDS BY HIS BAPTISMAL ENGAGEMENT !

To call this a blunder, is a great stretch of charity : for Mr. Towgood must have known that the bishop's declaration is made, instead of "upon no other grounds," UPON GROUNDS TOTALLY DIFFERENT, since he has just before quoted and commented on the words, "that

God has vouchsafed to regenerate these his servants (not by the catechism, and their declaration, but) by WATER AND THE HOLY GHOST." Baptism, not the catechism and declaration of the catechumen, is what our Church has declared to be the means of regeneration. Our Church has never held that "good vows and resolutions declared" in the Church or elsewhere, are "infallible or proper proofs," or any proofs at all, of regeneration: a certificate of baptism is the best proof of that.* Therefore it is a MISTAKE to say that the bishop "*upon this mere profession and promise* presumes to assure the person that he is regenerated."

With regard to "forgiveness," let us see how the case stands. The Bishop puts the solemn question, "Do ye here, IN THE PRESENCE OF God, and of this congregation, renew the solemn promise and vow that was made in your name at your baptism?" This is an adjuration delivered under the most awful circumstances: none, it might be supposed, could remain unmoved by it; none, certainly, could so MISTAKE it, as to imagine that the prayers or blessing of the bishop could have reference to any thing but the sincerity of the declarist's answer, "I do." And to those who SINCERELY profess to stand by their baptismal covenant it is not too much to say that they have received remission of sins.

After the ample extract which we have made from Mr. Towgood's remarks on this subject, it will only be necessary to add that he objects "to the strong and absolute terms" in which the bishop assures the confirmed of God's favour and their forgiveness. To the sincere, these terms, it will be allowed, are warranted by Scripture, since these persons are none other than the penitent and faithful, to whom forgiveness of sins is every where promised. Though we do not believe that many who EVER come to confirmation are "scandalously corrupt," and "persons of very vile and profligate characters,"† (indeed the greater part are too young to be such,) yet it is very possible that some persons may attend with improper motives: but why this circumstance should prevent the bishop from making an affirmation which is clearly conditional and consequent, we cannot perceive. In a congregation we all implore, in a form taught us BY OUR LORD HIMSELF, to be forgiven, as WE forgive: now, if Mr. Towgood's reasoning be pursued, this should never be done, until the suppliant has first ascertained the hearts of all the congregation, in order to see that no resentment is lurking among them, lest he should, in truth, be imploring a curse or a contradiction!—an absurdity too palpable to require a word of comment. It is evident that in both cases the blessing belongs to the SINCERE.

Mr. Towgood then puts forth a most extraordinary MISTAKE.

* We have, as we formerly observed, to deal with cavillers; and we may be told that we substitute a legal form for a renewed heart. We well know the difference between regeneration and renewal; and we are as much satisfied of the NECESSITY of a renewed heart and life as the most zealous defender of non-baptismal regeneration. Of *this*, a legal form is no evidence. It is one thing, whether a man has *received* grace; another, whether he has *used* it; for St. Paul tells us (2 Cor. xi. 1.) we may "receive the grace of God in vain."

† Page 43.

The expressions, you must acknowledge, are couched in strong and absolute terms: nor do I find that there is any intimation that their forgiveness depends upon their care to keep, and to live up to their baptismal engagements.—P. 43.

It might be thought that Mr. Towgood had never taken the trouble to read the confirmation service. The whole office is conditional, and entirely turns, as every child well knows, on the answer of the candidate for confirmation. But Mr. Towgood has wholly omitted to notice the urgent exhortation always issued by the bishops to their clergy previous to a confirmation, and the assiduous zeal with which they are constantly followed up, and with which the uses and obligations of the rite are explained and enforced.

Mr. Towgood, as on a former subject, so on this, hesitates not to ascribe to the Church the delinquencies of her members.

With what levity and rudeness do they rush to receive this episcopal grace! In how slight and careless a manner is the ceremony performed! What riot and disorder frequently conclude the day! This is too obvious to the world, and it would seem perhaps invidious, were I to dwell longer upon it.—Pp. 156, 157.

Not to say that this "obvious" assertion is itself a mistake, what argument is this against confirmation or the Church? No greater, assuredly, than to say, that she numbers heedless and insincere persons in her pale. Is dissent immaculate, or does it profess so to be?

From confirmation let us turn towards another subject which has given great offence to Mr. Towgood, and on which we will hear his own words:

I might have asked you, Sir, to what oriental deity you pay your devours, when, from the North, the South, the West, the worshippers in your church, on certain solemn occasions, turn reverently towards the East, and make their peculiar honours paid? To whom, Sir, I beseech you, are these peculiar honours paid? Not surely to the immense, omnipresent Jehovah! He is an infinite Spirit, you know, alike present in all places, not more confined to one quarter of the heavens than to another. To represent him as being so is to dishonour and offend him, to detract from the glory of his immensity, or omnipresence, and to give men very false and unworthy notions of God. This worshipping towards the East, is not, I think, ordered by any canon of your church, which is now generally received; but it is (if I mistake not) its common and prevailing practice.—P. 93.

Before we notice the absurd MISTAKE, that the Church considers "the immense Omnipresent Jehovah" "an oriental deity," let us observe one concession—"THIS WORSHIPPING TOWARDS THE EAST IS NOT, I THINK, ORDERED BY ANY CANON OF THE CHURCH." Was not, therefore, Mr. Towgood, free to remain in our Church, without compliance with this obnoxious custom? and can that which is no term of communion be any article of separation?

The truth is, this turning towards the East on particular occasions is a practice not of the Church of England, as such, but one of the very highest antiquity. The Jews call the east, קֶדֶם, *in front*, and the west, אַחֲרֵי, *behind*; the north and the south they denominate, for the same reasons, the left and right hands respectively. (See Ezek. xvi. 46; Tobit i. 2.) Our Lord himself is termed, ἀνατολή ἐξ ὕψους (Luke i. 78.); and this appellation is frequently given him in the LXX. And whatever may have been the origin of this custom, its

antiquity in the Christian church is beyond all record, and far, far beyond the time when "the broaden god,"* to use Mr. Towgood's not unhappy expression, was introduced on the altar. And so little is it calculated "to give men very false and unworthy notions of God," that we will venture to say that no person who did not travel in search of objections, ever dreamed of the construction with which it has been visited by Mr. Towgood.

ATTERCLIFFE SOUNDING-BOARD.

MR. EDITOR,—In your January number you have solicited correspondence on the important subject of ecclesiastical architecture. It would be presumption in me to write upon that subject, and, therefore, I will not trouble you with any observations which might be neither sensible nor necessary. But as the clergy are personally concerned in the interior arrangements of the edifices in which they officiate, a remark or two upon one branch of these may, perhaps, be tolerated. It is well known how frequently very difficult is the endeavour, and how, sometimes, it is almost impossible, to convey the distinct continuation of a sentence to the extremity of a large church. Whether this difficulty is occasioned by any defect or weakness in the oratorical power of the preacher, or in the want of management in the position of the pulpit; any thing which tends to facilitate the object of the one and the use of the other, and, at the same time, to benefit the hearer, whilst it relieves the speaker, cannot be an uninteresting topic with those who are concerned either as disciples or preachers. For this purpose sounding-boards were (formerly more common than at present) placed over the pulpit: and it is the impression of many persons that they are useless appendages, whilst others believe that they derive benefit from them. But it is now, I believe, a current opinion that their use is doubtful. I speak of the old-fashioned flat sounding-boards. To improve the effect of them, I have heard of metallic reflectors having been placed at the back of the pulpit; but never witnessed their effect, therefore I can say nothing of them. But being desirous of erecting something in a large church in which I officiate, in consequence of the removal of one of the old-fashioned sounding-boards, I have been on the look out for something likely to answer my purpose. A short time since, I read a notice in one of the public journals, of a sounding board having been erected on a novel plan in the new Church of Attercliffe, near Sheffield. I wrote to the minister of that parish, and received in reply a copy of a paper on the subject, published in the last volume of the *Philosophical Transactions*. My curiosity was much excited by the report of this instrument, and I accordingly went down to Attercliffe to have auricular demonstration of its power. I luckily reached Sheffield on the Saturday evening, and next morning I walked over to Attercliffe, in time for the service; the pew-opener gave me a place in the least favourable position in the church, at the extremity of one of the side aisles,

* Page 93.

and under a wide gallery. The size of the building may be estimated by the number of sittings, 1600. Yet here I most distinctly heard the preacher, and his voice was by no means a strong one. After service I examined the structure at leisure. The pulpit, built upon a mathematical construction, is one of the lightest and prettiest that I have ever seen, and corresponds in taste and design with the beautiful structure in which it is placed. Over head there is a wide *parabolic* covering of fine wood, so built that the preacher's voice is exactly in the *focus*, the vertex being behind his head, and the axis of the parabola being inclined at an angle of ten degrees to the horizontal line of the floor. The exterior edge of this canopy is semi-circular. The canopy itself is made of closely-fitting ribs, cut according to a measurement derived from the distances of the focus from the vertex, the height, &c. of the pulpit, and must have been an undertaking of great labour and nicety; but its effect is most extraordinary. Previously to its erection, I am informed, that no ordinary voice could be heard at even a comparatively small distance, in consequence of the height, &c. of the church: now a person speaking in his ordinary tone is most plainly understood. I placed myself in the gallery, opposite to the pulpit, whilst the Rev. Mr. Blackburne, the minister, stood in his official position. Though at a considerable distance, we carried on a conversation in a *whisper*, yet without any difficulty of understanding. When I spoke loudly, Mr. B. said my voice was annoying to him. When he spoke loudly, I was perfectly astonished at the increase of the tone. On his leaning forward, over the edge of the pulpit, the voice was diminished in power: when he retired within the canopy it was increased. On his turning his back to me, the increase was more than double in the loudness of voice. This was, however, whilst I remained directly opposite to the rostrum. The effect sideways is rather less. On the whole, I was much gratified, and completely satisfied as to the great benefit which is likely to result from the adoption of such a canopy; and ere long, I hope such publicity will be given to the plan as will cause it to be no longer necessary for "an itching ear" to travel nearly 250 miles from home to hear the effect of a Blackburnian reflector.

It is only fair to state what inconvenience is attached to the use of this assistant. The preacher hears an echo of his words so clear and loud as to make it seem as if some one were *mocking him*; and on rising from prayer before sermon into the focus, the sound of the organ appears so *stunning*, and the vibrations are so great as to strike a stranger with astonishment; but, of course, habit will reconcile the ear to this. I know not of any other inconvenience, save the difficulty of finding a person sufficiently skilled to do the practical part of the erection. Mr. B. had some trouble to get his canopy put up; and so much nicety was required as to cause one man to take flight in despair. The total expense to him, in consequence of experiments, &c., was about 80*l.*; but he says the sounding-board may be built for less than 40*l.* Many a preacher would give many times forty pounds to increase his voice in a *quintuple* proportion, which is, I think, only a fair valuation of the effect.

The benefit likely to result from the adoption of Mr. Blackburne's plan is sufficient to recommend it to the notice of the *Commissioners for Building Churches*; and indeed to all persons who have influence in the church, or interest in her doctrines.

A copy of Mr. Blackburne's paper may be procured at Messrs. Rivington's, and I can add my testimony to the effect alluded to in it, as I have done here, most conscientiously.

Perhaps something might be done to remedy the inconvenience so often complained of by preachers, if churches were constructed in the interior according to some law of *acoustics*: flat roofs, and parabolic or hyperbolic ends, would, it has been suggested, prove highly beneficial. Some more able pen will, I hope, take up the subject where I now quit it, in an earnest desire that the very useful help which Mr. Blackburne has been the means of affording to his brethren in the ministry, may be appreciated according to its value and his apostolic zeal in the duties of his profession.

I remain, &c. &c.

W. B. C.

P.S. It is curious that no hint was ever taken by our architects in the construction of churches from the effects of a *rounded wall*, as witnessed in the *Whispering Gallery* of St. Paul's, the arches on Westminster Bridge, and the vaults under the floor of the splendid Church of St. Genevieve, at Paris. I have a faint recollection of having met with an instance of the kind somewhere in Germany; but now cannot name it.

GENESIS IV. 1.

MR. EDITOR,—Since I sent to you some observations upon G. H.'s papers on the above passage, I have had the opportunity of consulting Simon's Hebrew Lexicon and a Hebrew Bible; and I wish to add, by way of postscript, that on turning to the passages referred to by the *Christian Observer*, in the note in G. H.'s paper, page 438, and by Simon, on the word *קנה*, I do not find *eth* used as the preposition *from* in any of them before the person from whom the thing gotten or bought was obtained. *Eth* with *mem* prefixed is so used, but not without the *mem*.

Simon, however, refers to two passages where *eth* alone is used as the preposition *from*, "per ellipsin præfixi מ," as he says, and adds, "quo etiam quidam referunt Gen. iv. 1." The passages he refers to are Gen. xlix. 25, and 2 Kings xxiii. 35; in the latter, the position of the words is in point, and, according to the received translation, is "he exacted the silver and the gold of (or *from*) the people of the land."

In respect of the rule of apposition stated by G. H., I wish to refer to Ruth ii. 20, "He hath not left off his kindness to the living," as an exception to the rule. The before-mentioned passage, 2 Kings xxiii. 35, appears to me also to be an exception to it. Further, in respect of this rule or canon, G. H. in remarking on Isaiah xxviii. 15, as a supposed exception to it, refers to Deut. v. 3, and other places, as similar in construction to it; but says such construction does not

invalidate the canon. He gives as a reason, that *carath* with *bherith* in these places are to be read as a compound verb with a neuter signification; but I think Deut. v. 3 cannot be so read. It is not, The Lord made not *a* covenant, or covenanted, with our fathers, but, "The Lord made not *this* covenant with our fathers." *Carath*, as it appears to me, must be *active* in this passage; and if so, it is an exception to the rule. In this passage, "with our fathers" precedes, in the Hebrew, the words "The Lord made this covenant," but if, nevertheless, it would fall under the rule of apposition, but for the reason given by G. H., I would wish to refer to 2 Sam. xix. 32, and Gen. xxxvii. 2, as further exceptions to the rule; in these passages, if the words were transposed according to our English—and I doubt if there be any rule to prohibit them being in that order—they would stand exactly as in Gen. iv. 1.

On the whole, it appears to me, that the difficulty which may exist in supporting the received translation of Gen. iv. 1, does not arise so much from any rule regarding apposition, as from the paucity of passages wherein *eth* can be found, without the præfix *mem*, in the sense of *of* or *from*.

I am, Sir, your obedient Servant,

U. Y.

THE PUNCTUATION IN A HOMILY CORRECTED.

MR. EDITOR,—Permit me, through the medium of your widely circulated miscellany, to point out to future Editors of the Homilies an error in the punctuation of one of them; which occurs in all the modern copies which I have seen. The passage to which I allude is to be found in "the Second part of the Sermon against Peril of Idolatry;" and stands thus in the Oxford edition, 1822, p. 189; or, 1810, p. 166.

"Thus thou shouldst have said, If you will have images in the church for that instruction, wherefore they were made in old time, I do permit that they may be made, and that you may have them, and shew them; that not the sight of the story, which is opened by the picture, but that worshipping, which was inconveniently given to the pictures, did mislike you."

The latter part of this sentence is confused and unintelligible; but is clear when the punctuation is amended thus:—

"I do permit that they may be made, and that you may have them; and shew them, that not the sight" &c.

With respect to the propriety of this trifling alteration all doubt will be removed, if we compare the passage in the original, of which this quotation is a translation: "Atque eis dicendum: Si ad hanc instructionem, ad quam imagines antiquitus factæ sunt, habere vultis in ecclesia, eas modis omnibus et fieri et haberi permitto. Atque indica quod non tibi ipsa visio historiæ, quæ pictura teste pandebatur, displicuerit, sed illa adoratio, quæ picturis fuerat incompetenter exhibita."—*Gregorii Magni Oper.* Tom. iv. p. 330. D. fol. Romæ, 1591.

I am, Sir, Yours, &c.

St. S. G. S. August 10, 1829.

L. S.

THE STATE OF DISEMBODIED SPIRITS.

MR. EDITOR,—I have lately read over the papers on “the State of disembodied Spirits,” in four consecutive numbers of your work.* I have no intention of troubling you with my observations upon them *seriatim*, as I fear they would lead me into too long a discussion. Allow me, however, just to state, that, in the first paragraph of the first part, the writer seems to me to attach undue importance to the expression in the second chapter of Genesis. — “The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a *living soul*.” The words in the *Hebrew* are the same, which occur in the 20th and 21st verses of the first chapter; and are *there* applied to fishes and other animals generally—as, indeed, our translators intimate by the marginal rendering “soul” for “life” in the 20th verse. I do not see, therefore, that any argument can be drawn in favour of *man*, to the exclusion of *other animals*, from his being here said to become “a living soul.” For *they*, no less than *he*, are called “living souls,” and partake of the “breath of life.” I take the liberty of making this remark, having, on other occasions, seen the text in question treated as one indicative of the peculiar nature of man.

I will not now enter at length on the question discussed in these papers; but will only observe, that, in contending against a state of *unconsciousness* between death and the resurrection, most writers argue as though *the soul were conscious of its own unconsciousness*. Else, whence the gloomy apprehensions of such a state? If the soul be preserved *really* in a state of unconsciousness, the moment of its resurrection, or recall to energy and perception, will be to it the very next moment to that of its departure from the body, whatever the interval of time actually be. If in this interval it be supposed to be *conscious*, of *what* is it to be conscious, and *how*, when divested of the organs of sense and its material tabernacle? Can we tell? Certainly *not*. Whilst I cannot find much to clear up the mystery in Scripture, I, for my part, am free to confess, that it disturbs me not; and that, so far from being dissatisfied with the scanty evidence afforded us of an intermediate state, I derive a strong argument in favour of the truth of Scripture from the very circumstance of its not pretending to make us wise on points, on which, so long as we are in the tabernacle of flesh and blood, we can form no correct or adequate idea.

If, however, a belief in the soul’s consciousness *immediately* after death, and of its *immediate* and continued perception of pleasure or pain, reward or punishment, serve to any as an incentive to virtue, and a check from sinful indulgence, by all means let them hold their opinion, if they see, or fancy they see, ground for it in Scripture. Still I cannot but think that a state of sleep and unconsciousness is by most of such persons confounded with utter annihilation, or a state of conscious imperfection—a state of hankering after the knowledge of

* Our correspondent alludes to the numbers for October, November, and December, 1828, and January, 1829.

what goes on in the world they have left, at least with regard to their friends—a state, in short, unsatisfactory to those who are in it.

After all, it is a subject on which we know nothing, except from *Scripture*, for as to the physical and metaphysical arguments resorted to respecting it, they mostly proceed on undue assumptions, and end in absurdity; and I verily believe that when the doubtful texts are put out of the question, and the particular occasions and places of others duly weighed, we shall find *very* little left to guide us to any certain conclusion on a question which, however interesting to our curiosity, does, in reality, form no necessary part of the gospel revelation.

I am, Sir, yours, &c.

M.

PRO-POPERY SOPHISTRY.

MR. EDITOR,—Ignorance and obstinacy in error are invariably connected with vanity, as knowledge and the sincere pursuit of truth are attended by modesty and mildness. This observation especially applies to the Popish sophism, which I, on this occasion, am desirous of exposing. It is affirmed generally, and sometimes in a more detailed manner, that THE POPISH CAUSE CARRIES ALONG WITH IT THE PREPONDERATING INTELLIGENCE AND TALENT OF THE COUNTRY; WHILE IT IS OPPOSED ONLY BY PERSONS OF MEAN ABILITY AND INADEQUATE INFORMATION; AND HENCE IT MUST BE THE CAUSE OF TRUTH.

It is hardly worth while to reply that the affirmation is FALSE, shamelessly FALSE; those who cannot see its falsehood at a glance would be ill convinced by deliberate argument. Lord Eldon, a man of multifarious learning; of ponderous legal, judicial, historical erudition; of unblemished, UNSUSPECTED integrity; of clear, discriminating judgment; HE IS AN OPPONENT of the Popish claims. The Bishop of London, the profound scholar, the accurate divine and ecclesiastical historian, the eloquent expositor of evangelical truth, the sedulous and faithful pastor,—HE TOO IS AN OPPONENT of the Popish claims. I will not go on to demonstrate the gross falsehood of this Popish assertion. Names like these will satisfy any mind only moderately informed on the calibre of public men.

No, Sir; this is not my answer to the Popish sophism. I will, for the sake of argument, allow its premises. The violation of the constitution then *is* supported by all the talent in the country. I deny the inference; I deny that it is, *therefore*, the cause of truth.

Talent is, by no means, the only requisite for judging of truth. This holds even in pure sciences, where prejudices and passions can have no sway. The talent of a Newton, without his patient, cautious, rigid investigation, could never have achieved his important augmentation of human knowledge. But in moral inquiries, talent is even a subordinate requisite. INTEGRITY is decidedly the first. A man of talent without this qualification, can scarcely be right on a great moral question.

Now, Sir, I bluntly put the interrogative. On which side is the INTEGRITY of the country? I may respect, though I may not concur with, the man, who, *on the production of new evidence, or the allegation*

of a new argument, changes his opinion; but contempt and infamy must be his everlasting portion, who, not figuratively, but even literally, on one day avows a strong opinion, which, on the next, without the appearance of any new fact or reasoning, he openly impugns, *confessingly* because his patrons have chosen to do so!

And is not this the case with the majority of the parliamentary and influential advocates of Popish power? What then if they *be* talented? What then if they be even deeply informed on the history and constitution of our Church and State? The prime essential is wanting. They have incapacitated their talent; they are not judges, but pleaders; they have received their retaining fee, and probably, as in most cases, in proportion to their talent: we may listen to their arguments, but it is ridiculous to talk of their *authority*. No jury would consider it is a sufficient ground of acquittal, that a prisoner was defended by a talented counsel.

But, further, Sir, information is at least as necessary as talent. Yet what blunders have the cleverest of the pro-papists made!—blunders on the very gist of the whole question, which has been represented as an intolerant religious exclusion, instead of a caution, whether necessary or otherwise, against opinions of the most restless and destructive *political* energy! Are the most learned of our adversaries the best read in ECCLESIASTICAL HISTORY, especially DOMESTIC,—in JURISPRUDENCE,—aye, IN THE HOLY SCRIPTURES?

It is worth while, before concluding, to advert to the *ignorance* of those who arrogate to themselves exclusive *enlightenment*; to the *narrow prejudices* of the self-styled *liberal*; to the *shallowness* of the especially *profound*. In support of the sophism now under consideration, it is said, that the measure has only been supported by THE COUNTRY CLERGY. This is, in the first place, UNTRUE: but we will for the present, allow it. The intended inference, of course, is that the country clergy belong to the ignorant class. Now who are the country clergy? Men who, with the most inconsiderable exceptions, have enjoyed AN UNIVERSITY EDUCATION, the first means of instruction which the country has to bestow; men who, if they be not the foulest hypocrites, must be patterns of good conduct to all around them, and whom, therefore, if we would judge with *true liberality*, we must pronounce, *as a body*, the latter; men who live before the eyes of mankind, whose condition is jealously scrutinized, and whose very failings are met with an asperity which at once proves and secures their infrequency, while it evidences the public vigilance; men, whose occupation is directly religious, whose leisure, studies, and habits are such as purify while they strengthen the understanding; (I speak, of course, throughout, of the clergy *as a body*); men, whose very seclusion removes them from sordid temptations. In short, it may be truly said, and without offence, because it is only what ought to be, NO BODY OF LAYMEN, OF WHAT DESCRIPTION SOEVER, COMPRISES SO MUCH MORAL WORTH AND INTELLECTUAL ACCOMPLISHMENT AND INDEPENDENCE TOGETHER, AS THESE SAME COUNTRY CLERGY!

Let us look again to the *kind* of talent which our adversaries claim. Great noise was made about the Edinburgh petition. The names, especially, of Sir Walter Scott and Dr. Chalmers, are paraded. The

great argument of the latter I think I have demolished. Sir Walter Scott's talent is, indeed, unquestionable. But it is a kind of talent very ill accommodated to the purpose which it is brought forward to serve. It does not follow that a good artist is the best person to advise a ship's captain in a storm; and as little that a good poet and romancer should be able to form an authoritative opinion on a vast political question. Sir W. Scott is no better authority on such a subject than Sir Thomas Lawrence or Mr. Chantrey, or any other man of fine imagination, which is a very different thing from sound judgment.

No: when it can be shewn that the Popery cause is defended by the MAJORITY of those whose motives are unquestionable; whose abilities are exalted and cultivated; whose religion is pure, active, benevolent; whose acquaintance with the Scriptures is profound and practical; whose views of the general principles of legislation are philosophical and extensive; whose historical and legal information are solid, especially as regards ecclesiastical matters; whose attachment to the true interests of Britain are beyond suspicion; few as there must be who unite these qualifications, yet, Sir, when it shall be proved that the majority of THESE approve of the late ministerial measures; though that majority be but of ONE; then will I consent to receive the argument from authority, and congratulate my beloved country on her advancing fortunes.

A CATHOLIC OF THE CHURCH OF ENGLAND.

ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

By analogous Reference to the Practice of other Nations.

KNOWLEDGE OF GOOD AND EVIL AT THE CREATION.

Genesis ii. 17.—“But of the tree of the knowledge of good and evil thou shalt not eat of it.”

THE following is by no means a solitary instance of the prevalent idea amongst barbarous nations concerning a choice of good and evil permitted by the Almighty at the creation:

The Ashantee tradition concerning the Creation is this:—In the beginning of the world God created three white men and three black men, with the same number of women; he resolved, that they might not afterwards complain, to give them a choice of good and evil. A large box or calabash was set on the ground, with a piece of paper, sealed up, on one side of it. God gave the black men the first choice, who took the box, expecting it contained every thing, but on opening it there appeared only a piece of gold, a piece of iron, and several other metals, of which they did not know the use. The white men opening the paper it told them every thing. God left the blacks in the bush, but conducted the whites to the water side (for this happened in Africa), communicated with them every night, and taught them to build a small ship, which carried them to another country, whence they returned, after a long period, with various merchandize to barter with the blacks, who might have been the superior people. With this imaginary alienation from the God of the Universe not a shade of despondency is associated; they consider that it diminishes their comforts and endearments on earth, but that futurity is a dull and torpid state to the majority of mankind.—*Bowditch's Ashantee*, p. 261.

CHURCHING OF WOMEN.

MR. EDITOR,—A custom is gradually creeping in amongst many of the younger clergy in the vicinity of London, and even in the provinces, of "*churching*" women, as it is falsely called, at home in their private apartments. Surely this is *chambering*, and not *churching*. I could produce many instances of this indecent and illegal custom: as well as an example or two of cases, in which the mother has been privately churched (or *chambered*) by a clergyman; the child *privately baptized*, and then *privately received into the Church in the dwelling-house of the mother!!* As I have had some difficulty in overcoming the notions of a clergyman of this description, who is not yet convinced, that the word *Church* does not mean simply "*a congregation of persons*," I shall be obliged if you will, for my satisfaction and his edification, state the law on these points.

I am, yours,

11th August, 1829.

Φ. Φ.

[An article in connexion with this subject will appear in our next Number.]

AFFECTED EXPRESSION.

MR. EDITOR,—Fully agreeing with your correspondent "*Ecclesiastes*," in his letter entitled "*Affected Humility*," respecting the alteration of the prayer after sermon, in your number for February last, I am induced to mention a fault, as it appears to me, and a very prevalent one, in concluding the collect usually delivered *before* sermon. I speak of *this*, however, merely as an offence against *good taste*. I mean the form of conclusion, "*through Jesus Christ our Lord, in whose most perfect form of words we conclude our imperfect petitions to the throne of grace.*" It always surprises me to hear men of education and taste seeming to strive to make this jingle of words as emphatic as possible, for it strikes me as a bad habit, which they have acquired and persevere in, without ever having given it a thought.

The same fault is too commonly observable in reading the Lord's Prayer, where a stress is laid on the first syllable of the word "*forgive*," as though it were meant to be contrasted with the word "*give*," immediately preceding in the clause, "*Give us this day our daily bread.*" And more frequently in the *General Thanksgiving*, where five clergymen out of six make a point of reading, "*We bless thee for our création, préservation,*" as though the jingle were really a beauty, and as though the next clause were, as I once heard it remarked it *ought* to be, "*and all other ations.*"

As to the prayer before sermon, if it is judged necessary to add any thing to the collect of the church, to introduce the Lord's Prayer, with which the preacher is directed always to conclude (Canon 55), I confess I much prefer the simple form, "*who hath taught us when we pray to say,*"—or, "*in whose name and words we further pray,*"

saying," to the more elaborate ones now so prevalent in our chapels, and, above all, than the, to *my* ear, offensive antithesis of sound, "in whose most holy name and perfect form of words, we conclude our imperfect addresses to the throne of grace."

I submit this hasty expression of the opinion of an humble individual to your better judgment; and am, Sir, yours, &c. M.

HYMN.

"Lord, to whom shall we go? Thou hast the words of eternal life."

LORD, should we leave thy hallow'd feet,
To whom should we repair?
Where else such holy comforts meet,
As spring eternal there?

Unmingled joys 'tis *Thine* to give,
And undecaying peace,
For Thou canst teach us so to live,
That life shall never cease.

Earth has no fount of true delight,
No pure, perennial stream;
And sorrow's storm, and death's long
night,
Soon wrap life's brightest beam.

Thou only canst the cheering words
Of endless life supply;
Anointed of the Lord of Lords,
The Son of God most high.

GEORGE W. DOANE, A.M. *New York.*

MONTHLY REGISTER.

SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE, AND
FOR THE PROPAGATION OF THE GOSPEL.

Bath and Wells Diocesan Association.

THE Thirteenth Anniversary of the above Societies, this year held by rotation in Bath, took place on Thursday, July 23, on which occasion the Lord Bishop of the Diocese, together with a most respectable assemblage of the Clergy and Laity, met a little before eleven at the Committee Room of the Guildhall, whence they proceeded to the Abbey Church, where an appropriate and impressive discourse was delivered by the Rev. Harvey Mariott, Rector of Claverton, from Matt. vi. 10. After divine service the several individuals connected with the District Committees who were present, assembled at the Upper Rooms, where, after the usual prayers were read, the Lord Bishop, in the presence of the Meeting, opened the proceedings of the day. After which the Rev. Mr.

Mount presented the Meeting with a full view of the proceedings of the Diocese, so far as the district returns permitted him to do so. The Report stated, that in the course of the last year had been circulated within the Diocese 1846 Bibles, 2924 Testaments, 26,780 Prayer-books and Psalters, 35,411 bound books and tracts, &c. &c.;—that, according to the school returns, the aggregate of children instructed in the principles of the Established Church amounted to 18,983.

The Report being read, the Rev. Mr. Brymer rose, and moved that it be printed and circulated. After which, in an eloquent speech, he pressed in a powerful manner the claims of the Society for the Promotion of Christian Knowledge upon every Christian heart. "There is, said he, one point to which

I would direct the attention of this Meeting: it is stated in the conclusion of the Report just read, that the Parent Society will be obliged, unless it meets with increased support, either to raise the price of its books, or to limit its supplies. The total expense of the books distributed among its members during the past year was 55,382*l.*: the charge to the members for these books was 36,146*l.*; so that the Society's loss upon these books was 18,500*l.* Now when it is remembered that many persons who merely subscribe to District Associations derive the benefit of the Parent Society's issues without contributing anything to its funds, I cannot but press upon them the necessity of contributing to the fountain head from which the streams are supplied; and I cannot but express an earnest hope that many who have hitherto been subscribers only to District Associations will henceforth become subscribers also to the funds of the Parent Institution. I most earnestly entreat a Christian public not to suffer the Society to be under the painful necessity of contracting those supplies which have been so generally beneficial to the community at large; but by their increased support to increase the means of its extensive usefulness, and enable it to carry on, both at home and abroad,

on that more extended scale, which the exigencies of the times imperatively demand, those operations which are so admirably adapted to promote the glory of God and the good of man."

The Rev. H. Marriott stated that the Parent Society had offered to co-operate with a Society in Ireland, in promoting the interest of that country in any way it might think proper. The Archbishop of Armagh, the Lord Primate of all Ireland, had taken up the subject very warmly, and 1000*l.* had been advanced for the above purpose. The Bible had also been published and circulated in that country in the original Irish language.

Other able speeches were delivered by the Rev. Procter Thomas and Colonel Daubeney. After which thanks were voted to the Rev. H. Marriott for his excellent discourse at the Abbey.

The brief Report of the Society for the Propagation of the Gospel in Foreign Parts, was next read by the Secretary, the Rev. Mr. Algar; and afterwards an energetic appeal was made by the Rev. Mr. Brymer, in behalf of the Society.

Thanks were voted to the Bishop for his judicious conduct in the Chair, which his Lordship having acknowledged, the Meeting separated.

The collection amounted to above twenty pounds.

POLITICAL RETROSPECT.

DOMESTIC.—The weather, during the past month, has been unfavourable in the extreme for the usual agricultural operations of the season. The crops have been in great peril from the quantity of rain which has fallen, almost without intermission, during the middle and end of August; and being, in most parts of the country, partially cut, has occasioned considerable anxiety among the landed interests. In the West of England, where the harvest commences earlier, the corn was mostly carried before the wet weather set in, and has proved good and heavy; some of the new wheat which has been brought to market fetched a good price. Oats

and barley are likewise looking well; and not being so forward as the wheat, a change of weather may be hoped for before the time for cutting them approaches. Potatoes and turnips promise abundant crops: the latter, though in many places re-sown since the spring, look very well, and may in a great measure supply the want of hay, occasioned by the drought in the spring. In some of the western counties large crops of this produce have been mown and carried at the same time with the wheat; heavy crops having been made upon the same land, which, at the usual period of hay-harvest, offered nothing the scythe could lay hold of. Hops are

very indifferent, the continued rains producing mould. With the exception of a few favoured spots in Mid Kent, there is no likelihood of any produce worth mentioning; and even in these there is great reason to apprehend that the crops will prove less in quantity and inferior in quality to what they are now rated at. It must be acknowledged that the present is a critical period for the country: upon the harvest depends, in a great measure, the internal well-being of the country for the ensuing year; and should that fail us, the results must be distressing indeed. The past year has been one of unparalleled suffering amongst our labouring classes; it can scarcely be hoped that the winter, generally the most difficult time to procure employment in all branches of labour, will bring them that relief they could not obtain in the summer: and if scarcity of bread be added to their want of the means to procure it, our anticipations of the distress of the lower orders must be appalling in the extreme.

FRANCE.—A complete change of ministry has taken place in this kingdom, of a nature which may lead all Europe to anticipate the happiest results. It promises a change from councils breathing war, to councils actuated by the very spirit of peace, and from a weak and divided administration, without aim and incapable of looking forward to the result of their undertakings, to a firm and decisive system of government calculated to improve the domestic affairs of the country, and command the respect of foreign nations. The Prince de Polignac has been recalled from England by his sovereign to form an efficient cabinet, of which he is to be the head, and, from his known character and political views, there is every reason to expect a more cordial union, and closer co-operation with the foreign politics of the British government than has existed hitherto between the two nations. France would prove an useful auxiliary in putting a period to those dissensions which agitate Eastern Europe, and, if in close alliance with England, they might, together, insist upon a speedy arrangement between the contending powers in that

quarter favourable to the general interests of mankind, and such as will tend to place the balance of Europe upon a permanent basis.

RUSSIA AND TURKEY.—The Russian army has crossed the Balkan, and Count Diebitsch has established his head quarters at Aidos. Immediately after his victorious troops had defeated the Turkish army opposed to them, they made themselves masters of this place and also of the important fortresses of Messembria and Bourgos, the possession of which posts left the passage of the Balkan open to them. Schoumla has not, however, surrendered, and may prove a serious annoyance in the rear of an advancing army at this late period of the campaign, being directly in the line of its supplies, reinforcements, and communications. General Diebitsch intends to advance upon Adrianople with the utmost speed consistent with prudence, hoping to strike a decisive blow before the close of the year; and to facilitate this attempt, Admiral Greig is to take on board 15,000 men at Varna, and land them between Bourgos and Sissopoli, to oblige the Turks, by threatening their rear, to retreat upon that city. These circumstances the Porte endeavour to keep secret at Constantinople, though, owing to the approach of the scene of war towards the capital, rumours of them are continually spreading, and the populace are much discouraged. The Sultan continues to make great efforts to support the war: urgent orders have been sent to the Pachas to hasten a levy en masse, and to send the militia to the army without delay: but the finances of the Porte are now almost exhausted; the principal sources of the revenue were the toll on the Danube, the duties paid on the Bosphorus and Dardanelles, and the poll-tax levied on the Greeks: the latter of these has not been paid for eight years; the two former have ceased for two years, and it is apprehended that the unfavourable turn which the affairs of Turkey have now decidedly taken will affect the remittances from abroad. It is to be hoped, however, that the European potentates will interfere, and not suffer the Russian Autocrat to aggrandize himself unduly at the expense of a neighbouring state, thus

destroying the balance of power on the continent; and there is some reason to conclude that they have already begun to see the necessity of acting. The Prussian General Von Muffling has been despatched by his sovereign to Constantinople to offer the Sultan terms of peace, to which it is supposed the Emperor will accede if accepted by his antagonist. What these may be is totally unknown; should they prove such as the Sultan cannot in honour and justice agree to, and the Emperor continues to advance, reports are in circulation in the Turkish capital of very different means to be employed in order to render him more accommodating. The English frigate, which carried out Mr. Gordon, is now ready to enter the Black Sea, and other English vessels are prepared to follow it, for the purpose, it is there asserted, of an armed intervention, should the Russians menace the capital. In Asia, likewise, the Russians have been generally victorious. A battle has been fought near Erzeroon, in which four Pachas and some thousand Turks have been made prisoners, and many cannon with ammunition have fallen into the hands of the Russians. Trebizond was invested immediately after, and rumours are afloat that it has fallen; if this be true the Russians must be in possession of the whole of Armenia.

Meantime the Greeks continue to strengthen themselves, and their troops have advanced in some places beyond the line marked as the boundary of their country. The Sultan persists in refusing to acknowledge their independence, and has explicitly declared to the British and French ambassadors, recently returned to the Porte, that all attempts to enter into a treaty on the subject will prove fruitless. Such being his determination, the allied powers will, most probably, proceed to acknowledge Greece without any reference to the feelings of the Porte, leaving it to digest the matter as it may.

Mexico.—The hopes of Spain for the recovery of her quondam colony, appear better founded than she could ever rationally have anticipated. Till now, any thoughts on the subject appeared like vain chimeras founded on national vanity rather than actual pro-

bability; but the dreadful dissensions now prevailing in the republic, and the late atrocious measure enforced by the Mexican government, of expelling the old Spanish families in order to gratify a tumultuous rabble, has excited so much indignation amongst even many of the republicans, that it is possible a vigorous and well-supported attempt at this juncture might restore, at least for a short time, the dominion of Spain; and should it prove true, as has been asserted, that Ferdinand contemplates its erection into a separate kingdom, under the rule of a branch of the Spanish royal family, it might ultimately become a monarchy closely connected with the mother country, and more truly and permanently beneficial to her interests than it can ever prove as a dependent colony. The Spanish authorities in the Havannah have opened a correspondence with General Santa Ana, a bold and unprincipled leader, over whom the Mexican government, which has been in the habit of injuring and insulting every person to whom it is indebted for services, has no substantial control, and who governs the extensive district between Xalassa and Vera Cruz, and they rely upon his cooperation in case of a descent. The forces under his command amount to upwards of 12,000 men, who are represented as ready to follow him in any enterprise; and these, united to the large force which Spain has always kept at the Havannah, as if waiting for a favourable opportunity, might prove effectual in a country so completely disorganized; especially as the South American States are so distracted by intestine commotions, that they would be unable to render any assistance to the Mexicans. The nation is in such a state, that a change of legislators might be advantageous, and could not possibly place it in a worse condition; nor could any laws or rulers from Spain introduce a more bigoted or intolerant system than has been hitherto practised by the republican governors.

SOUTH AMERICA.—The general state of this portion of the new world is one of division and turbulence; the settlement of which seems, in a great degree, dependent on the life of Bolivar,

whose eminent talents are directed with unequalled disinterestedness to measures of permanent welfare to those states in which he has influence, and over whom his counsels must ultimately prevail.

The Emperor of the Brazils, with equal zeal for the welfare of his country, feels himself perplexed by the ruined state of the public finances. The report of the minister of this department to the assembly of the empire, makes the deficit of the national income to meet the expenditure, 7,400,000 mitrees, being one-third of the entire revenue of the country, and that no means of retrenchment exist by which this deficiency can be re-

moved. He does not even hint at any precise measure by which the evil may probably be removed, but only calls upon every member of the assembly for his best exertions to help his country under circumstances which if not removed may prove her ruin.

The rupture which had taken place between the French government and Buenos Ayres, seems to be in a fair way for settlement: all the most urgent points of dispute are arranged by a convention between the French commander, Viscount Venancourt, and the government of Buenos Ayres, and the remaining ones are reserved for future treaty between the administrations of the two countries.

ECCLESIASTICAL INTELLIGENCE.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Dix, Edward	Domestic Chapl. to His Grace the Duke of St. Alban's.
Mogridge, W. H.	Minist. of Streatham Chapel.
Sharpe, Lancelot	Head Mast. of St. Saviour's Grammar School, Southwark.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Aston, Lord	{ Tardebigg, V. to hold by disp. Tanworth, V.	Worcester } Warwick }	Worcester Earl of Plymouth	
Bernard, Samuel E.	Pitchley, P. C.	Northam.	Peterboro' Bp.	Lichf. & Cov.
Bower, J.	Barnston, R.	E. York	York	Sir F. Boynton, Bt.
Broughton, C. T. .	Uttoxeter, V.	Stafford	Lichfield	D. & Cns. of Windsor
Carpendale, Wm. .	Wincanton, P. C.	Somerset	B. & Wells	U. & G. Messiter, Esqs.
Cobbold, Edward {	Watlington, R.	Norfolk	Norwich { C. B. Plastow, Esq.	
	to Long Melford, R.	Suffolk	John Cobbold, Esq.	
Dugmore, Henry .	Beechamwell, R.	Norfolk	Norwich	John Motteux, Esq.
Jones, Richard P.	{ Charfield, R. to Compton, V.	Gloucester. Gloucester. Rev. R. P. Jones		
Ireland, John	Queen Charlton	Somerset B. & Wells T. Harris, Esq. & others		
	Hackness, C.	{ Sir J. V. B. Johnston, Bt.		
Irvin, Joseph	{ with Harewood Dale, C. to Brompton, V.	{ N. York York Sir George Cayley, Bt.		
Irvine, Thomas . .	Ulrome, P. C.	E. York	York	R. of Barnston
Leathes, Fred. . .	{ Herringfleet, D. to Ringsfield, R.	{ Suffolk Norwich John Leathes, Esq.		
Manley, John	Upton Helion, R.	Devon	Exeter	W. Wellington, Esq.
Marcon, W. Mason .	Edgefield, R.	Norfolk	Norwich	William Mason, Esq.
	{ Mottiston, R. and Shorwell, R.	{ I. Wight Winchest. Lady St. Jn. Mildmay		
Mildmay, W. St. Jn.	{ to Abbotstone, R. with Itchin Stoke, V.	{ Hants Winchest. A. Baring, Esq.		
	Chaplain to H. R. H. the	Duke of Cumberland		
Newman, Thomas {	and Little Bromley, R. and West Horndon, R.	{ Essex London T. Newman, Esq.		
	to Alreaford, R.	{ Rev. T. Newman		

Name.	Preferment.	County.	Diocese.	Patron.
Paul, R. Bateman	{ Long Wittenham, V. to Llantwit Major, V. with Lisworney, R.	Berks	Sarum	Exeter Coll. Oxford
Pope, S. L.	Whittlesea, St. Mary, V.	Camb.	Ely	
Rogers, C.	Sowerby Bridge, C.	W. York	York	Vic. of Halifax
Sharpe, F. W.	Monyash, P. C.	Derbys.	{ Pec. of D. & C. of L. & Cov.	{ D. & C. of Lichf.
Skelton, J.	{ Wykeham, P. C. to Wold Newton, V.	N. York E. York	York	Hon. M. Langley
Studholme, J.	{ Fell. of Jesus Coll. Camb. to Great Wilbraham, V.	Camb.	Ely	Mrs. Hicks
Taylor, G.	Clopton, R.	Suffolk	Norwich	Adam Taylor, Esq.
Urquhart, Fred. ..	{ West Knighton, R. with Broadmayne, R.	Dorset	Bristol	D. Urquhart, Esq.
Watkinson, R. ..	{ St. Lawrence Newland, R. to Earls-Colne, V.	Essex	London	{ Lord Chancellor H. H. Carwardine, Esq.
Watts, Robert ..	{ St. Benet, Gracechurch, & St. Leonard, Eastcheap, R.	Middl.	London	{ D. & C. of St. Paul's, & D. & C. of Canterb. alt.
Williams, Hamilton J.	Buckland Dinham, V.	Somerset	B. & W.	{ Preb. Buckland Dinh. in Cath. Ch. of Wells
Williams, J. Brown	Llantrissant, V.	Glamorg.	Llandaff	D. & C. of Gloucester
Woodley, Charles W.	St. Stythians, V.	Cornwall	Exeter	Earl of Falmouth

CLERGYMEN DECEASED.

Bradshaw, John ..	Brandesburton, R.	E. York	York	St. John's Coll. Camb.
Casson, William ..	{ Domestic Chaplain to the Norton by Twycross, R. and Thrussington, V.	Duke of Marlborough		
Francis, Bransby ..	{ Edgefield, R. and Long Melford, R.	Leicester	Lincoln	{ Lord Chancellor Earl of Essex
Franks, James	{ Sowerby Bridge, C. Pamber, C.	Norfolk		{ J. Marcon, Esq.
Hall, H. D. D. ..	{ and Sherburne, V. Chattisham, V.	Suffolk	Norwich	{ Ex. of Rev. J. Leroy
Heath, B. G.	{ and Creting, R.	W. York	York	Vic. of Halifax
Melhuish, Thomas ..	Ashwater, R.	Hants	Winchest.	Queen's Coll. Oxf.
Mends, Thomas ..	Holbeton, R.	Suffolk	Norwich	Eton Coll.
Northmore, T. W. ..	Winterton, V.	Devon	Exeter	Rev. T. Melhuish
Ray, Orbell	Wyverstone, R.	Devon	Exeter	The King
Savory, S. Henry ..	{ Barmer, C. & Houghton-in-the-Hole, V.	Lincoln	Lincoln	Lord Chancellor
Seabrook, Thomas ..	{ Denston, P. C. and Wickhambrook, V.	Suffolk	Norwich	{ Mrs. Moseley, and John Moseley, Esq.
Spurgeon, J. G. ...	{ Clopton, R. and Oulton, R.	Norfolk	Norwich	{ T. Kerslake, Esq. Mar. Cholmondeley
Towne, W. D. D. ..	{ Domestic Chaplain to H. R. H. the Duke of Cumberland, and Chaplain to the City of London Lying-in Hospital, and Upton Cresset, R.	Suffolk	Norwich	{ General Robinson Lord Chancellor
		Salop	Hereford	{ J. Spurgeon, Esq. Rev. G. Anguish

Name.	Residence.
Carter, Wilfred, D. D. .	Chaplain to Marquis of Queensberry.
Jee, Joseph, B. D.	Fell. of Queen's Coll. Cambridge.
Langton, Algernon	Reader of the Rolls Chapel.
Roberts, Thomas	Head Master of the Free Grammar School, Chelmsford.

UNIVERSITY INTELLIGENCE.

OXFORD.

The Rev. James Russell Phillott, M. A. Somersetshire; Rev. George Wells, M. A. Diocese of Chichester; and James Henry Hughes, B. A. Wiltshire; have been admitted Probationer Fellows of Magdalen College.

Edward Green and Henry Cope Onslow, Diocese of Chichester; Thomas Harris, Warwickshire; George Ayscough Chaplin, and John Montague Cholmeley, Lincolnshire; have been admitted Demies of the same College.

At the Visitation of Abingdon School, the following gentlemen were elected to Scholarships at Pembroke College:—

Tesdale Foundation—Mr. H. Percival Skelton, Mr. Martin Hawkins (founder's kin), Mr. Badcock, Mr. Thomas Goodlake.

Wightwick Foundation—Mr. Strange.

Notice is hereby given, That an election to the Scholarship founded in Pembroke College, Oxford, by Sir John Phillips, Bart. for natives of the county of Pembroke, will take place on Wednesday, the 21st of October next, in Pembroke College. Candidates must be between the age of

fourteen and twenty, and are required to produce, at the time of election, an authentic copy of the register of the parish, signed by the parson, churchwardens, and overseers of such parish for the time being, where they were respectively born, within the said county.

Persons intending to offer themselves as Candidates are desired to notify the same to the Master of the College ten days previously to the day of election.

Pembroke College, Aug. 22, 1829.

MARRIED.

At Charles Church, Plymouth, the Rev. Charles Keven Williams, M. A. Fellow of Pembroke College, and Master of the Grammar School at Lewes, to Amelia, only child of J. Lampeer, Esq. Paymaster of the South Devon Militia.

At Wingham, Kent, the Rev. Richard Sankey, M. A. Fellow of Corpus Christi College, to Mary Thomason, eldest daughter of the Rev. Richard Boys, M. A. senior Chaplain to the Hon. East India Company at St. Helena.

CAMBRIDGE.

MARRIED.

At Cheddleton Church, Thomas Pell Platt, Esq. of Child's Hill, Hampstead, M. A. and Fellow of Trinity College, to Anne, youngest daughter of John Leigh, Esq. of Consall, in the county of Stafford.

At Cantray, Inverness-shire, Robert

Grant, Esq. M.P. M. A. and Fellow of Magdalene College, to Margaret, only daughter of the late Sir David Davidson.

At the Collegiate Church, Manchester, (by the Rev. John Clowes, M. A.) the Rev. N. W. Gibson, M. A. Chaplain of Trinity College, to Mrs. Hodgkinson, daughter of William Simmons, Esq.

NOTICES TO CORRESPONDENTS.

"On the Unlawfulness of Baptizing in Private Houses" in our next.

We beg "J. S." to accept our thanks, and also our friend at Bath.

We hope "R. P." has not forgotten us. We are always happy to hear from him.